



THE NEW DISPENSATION

OR

THE RELIGION OF HARMONY.

VOL. I.



The Brahma Samaj.

THE NEW DISPENSATION.

KESHUB CHUNDER SEN.

VOL. I.

SECOND EDITION.

CALCUTTA:

BRAHMO TRACT SOCIETY.

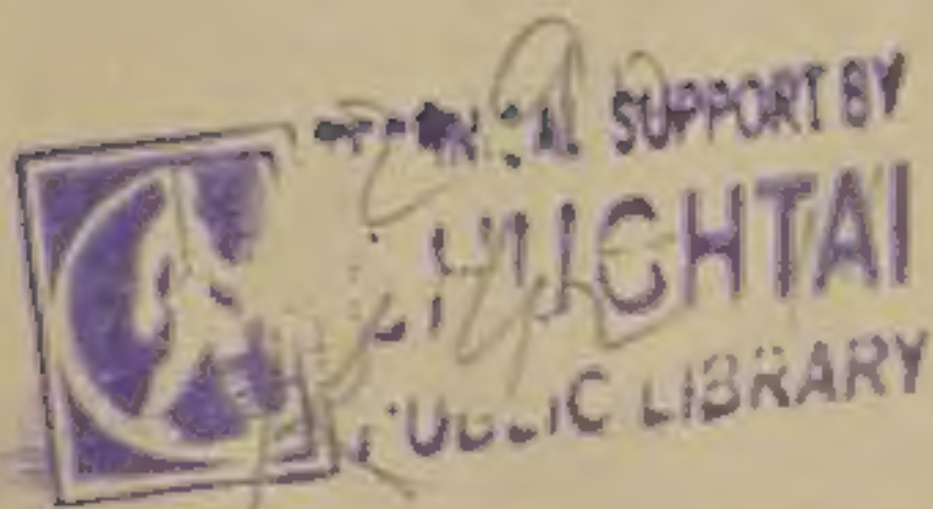
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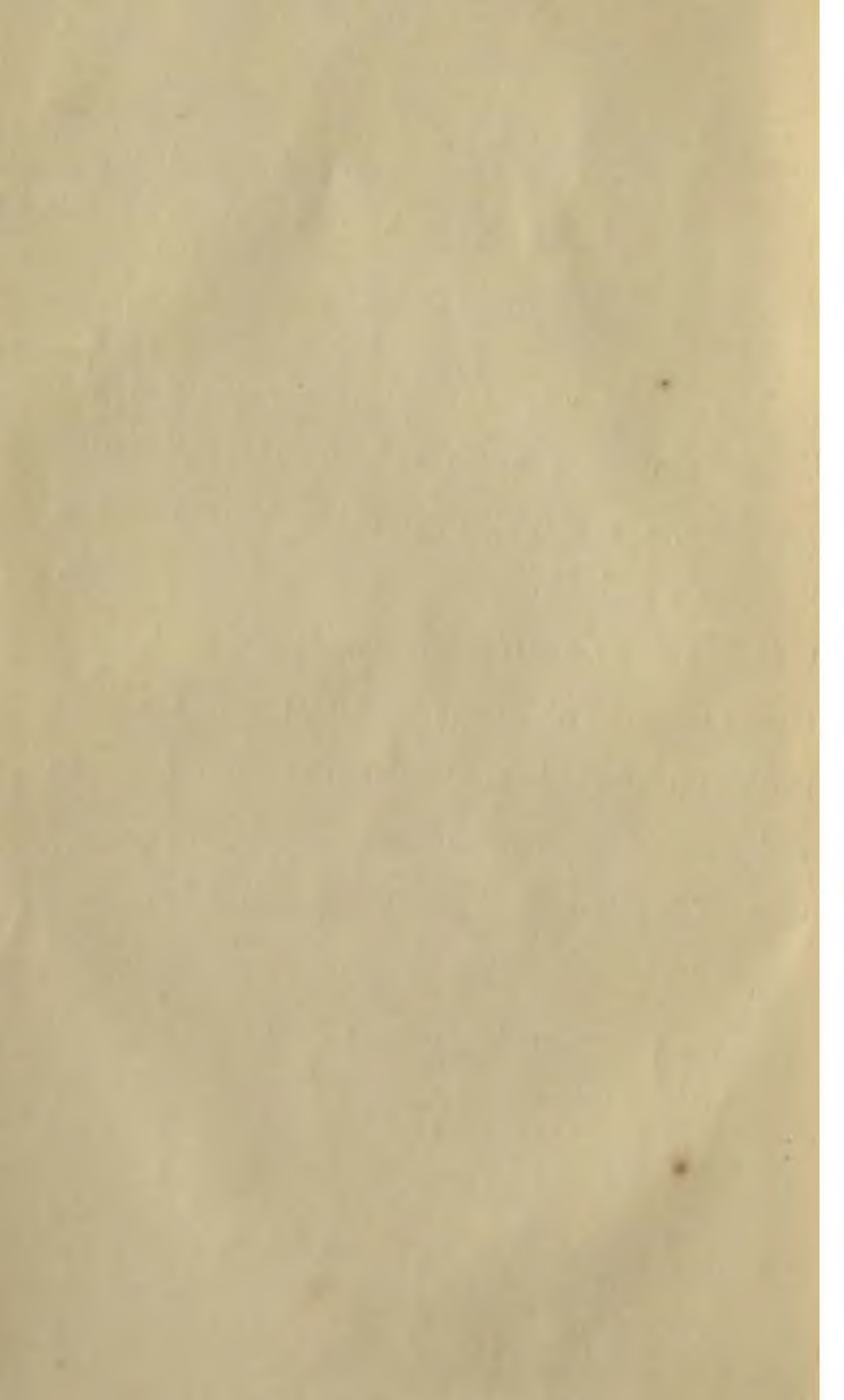
PREFACE.

THE present volume contains a reprint of the Minister's writings which appeared in the *New Dispensation*, a weekly journal published in Calcutta. It covers a period of ten months from March 24, 1881 to December 23, 1881. The *contents* classified under topical headings which appeared in the first edition that was published in 1903, have been appended as an *Index* to this new edition. *Paragraphs* and *articles* have all been arranged in chronological order.

LILY COTTAGE,

CALCUTTA :

The 22nd August, 1915



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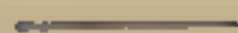
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THE NEW DISPENSATION.

Thursday, March 24, 1881.

SALUTATION.

our respectful greetings.

salutation.

respect and gratitude.

Our company is - 100% in your hands and we are
very much interested in your business.

OUR OFFICE

Our God and Saviour Jesus Christ
In the presence of the Holy Spirit
Came down from Heaven to Earth
To save us from all unrighteousness
And to bring us to Himself by His Blood
That we may have eternal life in Him
Amen

Loyalty to Sovereign.

BENEDICTION.

Upon the many institutions and enterprises,
noted below, religious and secular character,
may the abundant in-finite, ever-flowing
Divine Blessings descend! May these ever be
continued to them both present and future and
hereafter!

1. The Brahma Mantra or Temple of the New
Dispensation.

2. Sunday Mirror Weekly English Journal.

3. Bharat Patra, Patanjali Bengali Journal.

4. Patria, Monthly English Journal.

5. Siva Samachar, Weekly Pace Paper for the
masses.

6. Albert School for Boys.

7. Gita School.

8. The poor, infirm and sick under the Charity
Section of the Indian Reform Association.

9. Arva Nari Samachar Ladies' Union for prayer
and social improvement.

10. Apostolic District Missionary Conference
and Business Section.

11. Missionary District Apostolic Homes.

12. The Spiritualist Union.

And upon all our friends and sympathizers far
and near may Divine Blessings rest for ever and
ever!



IS THERE ANY THING NEW IN THE NEW DISPENSATION?

Is not 'seeing' the Spirit-God new? Is not
'hearing' His spirit-whisper new? Is not the worship
of the Supreme Spirit as Mother new? Are not

apply to Godhead our notions of earthly parents. The Supreme Lord is neither Father nor Mother. There is no sex in the spirit. It is as absurd therefore to speak of a masculine as of a feminine divinity. Yet we all address God as our Father. For we do so metaphorically. We *compare* His love to that of the earthly father. As the father takes care of us and feeds us and provides for our wants so the Merciful Lord loves and sustains us and supplies all our wants, temporal and spiritual. The analogy is perfect and unexceptionable so far as it goes. The only difference is that the earthly father is finite while the Heavenly Father is infinite in loving-kindness. Another metaphor equally good and apt likens God to the mother. As the mother is tender-hearted and indulgent even more so than the father and fondles and caresses and suckles the child day and night, with intense affection, unweariedly and self-recess and untiring forbearance so the Lord is sweet and tender, comforting and of great mercy. Why then should we hesitate to admit the analogy here? If God is father-like, He is surely mother-like too. He has the stern love of the father. He possesses the mother's compassion of the mother. Therefore we make that our God is both Father and Mother, the perfect source of paternal love and the protection of maternal tenderness.

NEW SAMARITANIAL CEREMONY.

Jesus. Is the sacramental rite meant only for those who are in the habit of taking bread and wine? Are the Hindus excluded from partaking of the holy elements? With the Gentile is not because we rice eaters and tea drinkers? What is the reason

Spirit of Jesus! That cannot be. Both unto Europe and Asia thou hast said,—eat my flesh and drink my blood. Therefore the Hindu shall eat thy flesh in cake and drink thy blood in pure water, so that the sacrament might be fulfilled in this land.

On Sunday, the 20th March, the ceremony of adopting the sacrament to Hindu life was performed with due solemnity in accordance with the principles of the faith. The Hindu apostles and Christ gathered after prayer in the drawing-room and sat upon the floor upon bare ground. Upon a silver plate was placed a small golden bowl of water and there were flowers and leaves around it. The minister read the following verses from Isaiah XLV.—

And he that is thirsty and gave thanks, and drank, and gave
unto them, saying, This is my body which is given for you.
This do in remembrance of me.

Like-wise also he gave another cup, saying, This cup is the
new testament in my blood which is shed for you.

A prayer was then offered, asking the Lord to
bless the sacramental cake and water.

The Hindu apostles and the water of Holy Spirit, and
the bread of grace, and the substance into sanctifying
the bread, that they may more fully enter into our
evangelical life, and to the Father, and blood of
Jesus Christ, Jesus, satisfy the hunger and
thirst of the soul, and the body and drink them
that they may be filled with Christ.
The minister then said, Amen.

The Lord blessed the bread and He blessed the
water.

And these were then served in small quantities
to those around and each one ate and drank reverently,
and the women and children also ate and drank, and
they blessed God the God of prophets and saints.

our principle of loyalty. We cherish also the warmest feelings of loyalty towards the person of our sovereign. We love our Queen as our mother.

DANGER AHEAD!

THE command on the watch cries at 'lead of sight' 'Danger ahead,' and thereupon the Captain gives immediate warning to all officers on duty. The ship is warned and is to be re-armed. If the timely warning is neglected the vessel goes down with a hundred precious lives. If it is acted upon, a sad catastrophe is easily averted. It does not require any extraordinary stretch of prophetic power to foretell that a great disaster is before us, and that it is sure to be taken. Native society if steps are not taken to guard against it. We are really afraid Satan is coming to our country in the shape of modernism and great skill to the ruin of youth. He has won over its riches, prized consistency as a precious treasure, and always kept it well protected. Consistency is a great measure, but it has visited the reckless libertine and the immoral woman with social courtesy, and preserved zealously the sanctity of Hindu homes. But now dire superstitions ride rampant in the land, and teaches men to laugh at God and morality. The educated classes have been freed from superstition and caste on the one hand and the obligations of religion on the other. In such a state of things there is an alarming lack of wholesome control, and it is easy to anticipate how young men and women will fare amid such unbridled license and recklessness. Do we speak in anticipation? Nay, actual facts have already occurred which prove that not a few have been led away

and race), and that these offenders against social morals scatter their evil influence far and wide. We need not say more. What has transpired excites and justifies the worst fears. Those who are trying the dangerous experiment of female emancipation in these days of scepticism and carnality, had better be warned in time. To all devout Hindus and to all Christian men and women in this country our humble prayer is, that they should do all in their power to prevent the indiscriminate cranking of the screw. Zimmia sedition, as it is, is not at all sufficient in itself. It is a evil, and it right to be kept under most precise restriction. A woman who is not a wife is neither the physical nor the mental light that man can enter, and where she is denied the sacred slavery and watchfulness, is a danger to the nation. Let us have a strong, vigilant womanhood, and a strong protest. Give the Hindu woman freedom. But let it be mind freedom, not sense to do evil and go into paths of temptation and vanity, but freedom to serve God and do that which is right and proper. Public opinion will strap the brahmachary upon the torso of every pleasure-loving youth who in the reckless heat of carnal excitement or more frivolously, carries his lady, dangles her into a circle of tipsy and voluptuous youths, who indulge in mirth and revelry calculated to vitiate her mind and weaken her moral sense. Such an experiment must be disastrous, for India is not a Hindu country, nor is it a Christian country. Woman has no protection here. Let her then place herself under God's protection, that He may guide her into social and moral purity. We are our true gentry, who protect the weaker sex from danger and ruin. But we hate those cowardly men who in the name of gentlemen and under the pretext of emancipating women, brutally victimize

Let unsuspecting mind and undermine social morals by making the young of both sexes more candid than they are. A flood of dissipation, fornication and adultery, sensuality and levity is imminent. Half a century hence — I say — it will vomit up mass and immorality! Heaven avert the catastrophe! Ye priests and pharisees save us from the impending danger. Protect woman's chastity, and God will bless you.

CONCILIATION NOT CONCESSION.

IN preaching the New Dispensation our beloved and inspired band of Apostles must, wherever they go, endeavour to keep its purity and integrity unsullied. They must not compromise themselves. The New Gospel is a complete system of faith and moral discipline, which the Lord has in the fulness of time revealed unto the world, and blessed are they who preach and practise it in its entirety! Let us not mix with it our own caprices and vain imaginations or those of others. Let us not modify or mutilate it, with a view to render it convenient and agreeable to those who would otherwise be staggered by its high principles. We shall in no way anything but simply place God's truth before men in its fulness and integrity. Any pretended policy might succeed for a time among a limited community or exceptional classes of men, here and there, but it is sure to dole and weaken God's Dispensation and paralyse His holy Church. We know there is strong temptation in these days to make the Dispensation somewhat more rational and less offensive than it is

Put you unto them who yield to the tempter! Men of faith must not faint because some have said of our brethren that they are absurd and fanatics and even worse. The apostles of God will preach the truth and nothing but the truth. The Dispensation and everything in the Dispensation will leave the issues in the hands of Providence. They cannot judge of the truth or that it is of God. Let them preach the truth, explain it as best they may. It still the perverse persist in mocking God's truth and reviling his ambassadors, all that they have to do is to obey Christ's command and instantly wash on the dust of their feet. And yet our apostles and brethren must be patient. They must listen to abuse and take nothing when offered in a friendly spirit. Christians, Hindus and Muslims shall all have a political voice, so long as they speak as friends and brothers anxious to point out errors and avert evils. The Task of the New Dispensation is never tired of hearing, never tired of living. If well-meaning men say there is danger of superstition and priestcraft, idolatry and caste, immorality and vice being resuscitated by our dispensation, let us listen, and weigh the argument and try to grow wiser. If really in our ignorance we are that our vessel is not safe in the ocean it has taken for there are hidden dangers of atheism and spiritualism and mysticism and so on that we do run the risk of being shipwrecked and that if we go further rashly and without being forewarned we shall sink hopelessly in the sea of a new dispensation. It is possible the warning with the utmost earnestness for we lose nothing by prudent reflection. And should it be necessary let us be discreet, being respectful to our elders, and give up our wisdom and intellects for foolishness. Nay let us show that we abhorrate superstition and hate hypocrisy as heartily as others do and that we are quite

as ready to resist and prevent an outrage upon science and morality as they are. All this we trust our apostles and missionaries will do. May they be always meek and gentle, humble and modest in the midst of conflict of opinion, and may they prove themselves ever ready to learn even from the heathen among their enemies! Yet there shall be no compromise though there may be conciliation, no possession of an iota of truth or tittle of God's doctrine though there shall be love and respect, toleration and sympathy.

Paras —

The Church of the New Dispensation sends its cordial greetings to its brethren in the Provinces and writes its servants asks them to welcome and receive, to feed and nourish, as their household servants, those Apostles whom it sends forth to lay in the name and under the blessing of God Almighty in the various districts of the country,

OUR missionary workers start to-day upon their annual tour. One is already at Gya working among our brethren there. The apostle of the Eastern Districts continues his good work with his six loyal assistants. Of those who start to-day, one proceeds to Ghazipore, another to Rangpore, one to Buxary and Meenag and two to the Punjab. May the Lord accompany them, and help them to reap plentiful harvests in their respective fields of labor!

DIMON DRINK has snatched away another son of a noble family and has added another distinguished name to the already long list of its victims. The country mourns the loss, but not more so the small circle of his personal acquaintances. It is their loss; it is our loss too. A gentlemanly man, a polished, spirited man he was, a young gentleman in the prime of life who had promised himself a career of glowing usefulness. A sorrowfully premature death of such a man is a waste for the world to drink to that has killed him. How many of our most distinguished men, who have died of intemperance, are now in the list of the "stricken ones." How many more will follow? "I don't" say the editorial "We can't" say more. Moral? God, tell God and King. When I last sold to the over us to a certain extent the excess of intemperance, so that it was a stain on the very face of the land. Alas, by God, save our country from drink.

Thursday, March 31, 1881.

OLD AND NEW.

OLD MAN.

Asiatic or European ...
Hindu or Christian
Mystical recluse and
~~happy~~
Trinitarian who hates ...
unitarianism
Sectarian who excludes
all other sects

NEW MAN.

Asiatic and European.
Hindu and Christian.
Mystical philanthropist
and practical quietist.
Unitarian who believes in
the trinity of Divine ma-
nifestations
Eclectic who includes all
sects.

Mechanical combina- tion of truths and cha- racters by the intellect	Chemical taste in life.
Exceptional inspiration...	Universal inspiration
Believes in invisible spirit or visible idols	Beholds Spirit-God.
Honours Christ but re- viles Socrates and Chait- an.	Honours all prophets in Christ.
Sees multiplicity and con- fusion.	Sees unity and harmony.
Destructive	Constructive.
Sees only errors in others and frets	Sees only their virtues and improves.
Decrepit and cold	Always fresh and young.
Extols flesh above spirit...	Magnifies spirit
Carnal even in religion...	Spiritual even in the world.
Sentimental and arbi- trary	Scientific and firm.

TRANSFIGURATION.

THE Jews have seen Moses. The Christians have seen Christ. The Jews have read the Old Testament and the Christians, the New. How small is the number of those who have seen Moses and Jesus together, the Old and the New Testament identical! Blessed are they who have seen Christ! Far more blessed they who have seen Christ in the company of Moses and Elias in the blessed scene of the Transfiguration! Before Peter, James and John there stood Moses and Elias. He was transfigured before them. And his raiment became shining exceeding white as snow, so as no fuller or dyer on earth could do. And he said that once there appeared three great spirits

marvellous vision. The entire creation stood in awful adoration before the throne of the Most High, and the sun, moon and stars together with the whole universe glorified Him. Nanak joined in rapturous devotion, and chanted the following Arati in *Kavya Dhaneswari*:—

On the plate of the heavens the sun and the moon are like unto two great lamps.

And the multitude of stars are as pearls therein.

The fragrant breeze blowing from the south supports incense.

The wind faneth the incense with a *Chir*.

As the forest is filled with fragrant flowers as their offering.

What great Aratis are performed before Thee, O Saviour of the soul from worldliness!

The many sounds that rise of themselves in nature are as trumpets blown in honour of Thee.

A thousand eyes cast Thee on, and yet Thou hast none.

Thousands of vocal strains, and yet Thou hast no manifestation.

Having no feet Thou hast a thousand holy feet.

Without any tongue Thou hast a thousand tongues.

Thy love is the exceeding great love.

The light that is ever, is the same true light.

By His brightness all things are bright.

The same light manifests itself in the presence of the Divine Teacher.

Wherever the love of Thy devotees is, there Thy Arati is performed.

My heart yearns after the honey of the lotus-like feet of Hari.

And my soul is thirsty night and day.

Unto the waters of Thy grace O Nanak, who thirsts for water like unto the swallow.

So that I may feel everlasting joy in Thy name.

A CAPITAL OPPORTUNITY.

The times are out of joint, and seem to afford splendid opportunity to all jesters and scoundrels and

THE NEW DISPENSATION

[illegible]

THE FLAG CEREMONY

It allows us to discover and to hear the sacred secrets of symbolic faith. Great minds have in all ages symbolized great ideas. They spoke poetry; they instituted poetry. Their ideas stand before the world crystalized in parables and ceremonies. Que

such ceremony the sacrament, we have already explained. Its deep principle of spiritual absorption we recognize philosophically and desire to cultivate practically. In this simple ceremony we see Christ's assimilation to the life of humanity. The symbol, like the outer shell, will pass away in time. The real truth will abide eternally. The New Dispensation has adopted another great symbol. It is the Banner. It represents the Church Militant developing into the Church Triumphant. A Church with a banner may represent doctrine and discipline, faith and communion. But till it unfurls the banner and sounds the trumpet it shows no indication of its conquering mission. The flag waving high in the air suggests the idea of victory. When the Church of the New Dispensation unfurls its flag before the assembled congregation, every one feels that its mission is to go forth conquering and to conquer. To unfurl the banner is to declare war with evil, and to proclaim the "Kingdom of Heaven". This is not the time when we shall simply worship our Father and Mother at home and in the tabernacle. We must fight with all the evils in the land, and all the infidelity and sensuality in the world, and establish the throne of Jehovah over subjugated nations. The reign of sectarianism will cease, and Eclecticism and Spirituality, the Holy Fraternity of Saints and the Kingdom of the Supreme God will be established in their stead. These ideas and anticipations are symbolized in the waving banner, and therefore must we honour it. A feeble courage and faith trampled upon by every insignificant foe, and crouching timidly before ruling vice, we heartily despise. The Omnipotent Lord of hosts, or no God at all. A triumphant Faith, or no faith at all. Such is our idea. The New Dispensation shall be unto each of us individually and unto all of us as a nation, the victory of truth

all Scriptures on earth! Unto the New Dispensation
victory, victory, victory!

In this solemn spectacle the spiritual eye saw the
living symbol of Christ's Kingdom of Heaven. The
Akshat of Gaud Narak's Church with its *Swastika* or
banner and the *Gauzhi* *swastika* was seen there. So
also were the victorious flags of Chaitanya's martial
procession seen in the ceremony. The whole
thing was a good symbol of Ravala—the Heavenly
King—appearing on earth and seated upon His father's
Kingdom on earth. The true believers, who were
gathered around him as the King of the Holy King
to lead it, kissed it with a reverent and well-
deserved God, gave Him their homage and homage,
and prayed His Kingdom come.

Paras.—

Note the words in the title of the *Minister's*
Service. They are: "I will do it." The *Service*
Apprentice is a young man, a servant of the
Church of Christ. And what is it to minister but to
serve?

The first and chief articles of our Creed have
parallel passages in the Bible. Can you say what
they are?

"One Lord, one faith, one Baptism,

"One God, Father, Son, and Holy Spirit,
and through all, and in you all."

T. B. H. "What is the duty of a Christian?"

"Give unto Caesar what is Caesar's."

Our "younger brothers" have formed among them-
selves a Moral Union, with the sole object of over-

OFFICIAL documents are generally godless, and possess little interest for us. But the earnest prayer with which the Governor of Madras wound up his address to the young Maharaja of Mysore on the occasion of his installation touches every devout heart and calls forth a hearty Amen. "I pray Almighty God who watches over us, whatever our creed, may guide your Highness aright in all undertakings and bless them as He performs today." To recognise in the installation an act of Providence is indeed godly politics.

Do we mean to establish the Rice Ceremony and the Flag Ceremony as permanent institutions in our Church? No. They are meant to explain and spiritualize and fulfil corresponding ordinances in the older Churches. As the pulpit of the New Dispensation expounds texts in the ancient Scriptures, so are these novel ceremonies offered as practical sermons on the deep philosophy of similar rites observed in previous dispensations. We do not believe in lifeless ceremonies. Read 'absorption' for 'rice' and 'the Kingdom of God' for 'flag,' and the metaphor will be clear.

If you go to the Lily Cottage any evening you will probably see a dozen devotees seated on a piece of carpet on the floor, and one or two asleep or half asleep. There is an animated conversation, which now and then seems to flag but warms up again, and lasts till midnight. And what do you think are the topics under discussion? Our early days—Female emancipation—Luther's spiritual doctrine—Asiatic

—Cluttering—No money received by the missionaries the last two days—Paddy's locked door—Felling trees—How to promote each side of the books—Loyalty to the Queen—Cooking one's own food—Misses' Bedchambers and their wants—We ought to learn Hindi—Our progress during the last two years—Father Leonard's learning—Social condition of the Malabar—Improving the land—Social morals & What a strange mixture of superstitions!—And yet such conversation has gone on from day to day for twenty years!

Thursday, April 7, 1881.

UTSAB IN ENGLAND.

THE Bishop of Exeter has done a very good thing and his people ought to rejoice and be thankful. To us it is extremely gratifying to learn that Dr. Temple has broken the dry conventionalism of Church routine, and introduced for the benefit of the clergy of his diocese something like our *Utsab* festival. He announces it as "a day of retirement and devotion." The programme is as follows:—Holy Communion, with sermon at 8 A.M.; Breakfast at the palace, 8-30; the first address, at 10-30; morning prayer, 11; the second address, 12-30 to 1-15 P.M.; dinner at palace, 1-30; the third address, 2-30 to 3; the fourth address, 3-30; evening prayer, 4." It is added that the intervals that occur "may be spent either in meditation in the chapel or in the garden of the palace." It is also stated that silence will be maintained throughout the day, excepting as regards subjects of a spiritual character." What is this but an English version of our devotional festival? How

closely it resembles the scholined programme usually observed on the occasion of our Uisab'

Hymns	...	...	...	7 A.M.
Morning service	...	...	...	8 A.M.
Mid-day service	...	...	...	12 A.M.
Readings	...	...	...	1 P.M.
Conversation	...	...	...	3 P.M.
Meditation	...	...	...	4 P.M.
Prayers and Hymns	...	...	...	5 P.M.
Kirtan	...	...	...	9 P.M.
Evening service	...	...	...	7 P.M.

The analogy is not superficial, but argues spiritual affinity and common values and devotion. Whenever the soul goes beyond mere ritual prayer and parts for deep communion, it must undergo soul and the endless spiritual battles of victory, effort and devotion. So long as we stand upon the lower plane of ordinary prayer we feel satisfied with the commonness of the liturgy. But as the deeper instincts and aspirations of our spiritual life awaken, and our love of God is intensified to persistent devotion, we begin to feel the necessity of more protracted communion and lonely meditation. We wish we could spend at least a whole day with our God, and in the company of our spiritual friends cultivate true spiritual fellowship. Whether we look at the Catholic Church, or the devout Hindu, or the men of the New Dispensation, we find the same strong yearning after whole-day devotion. Dr. Feiler has therefore simply responded to the cravings of nature by giving his flock the benefits of spiritual "retreats." The English Church is doubtless too prosaic and unsuited to be moved away from her meetings into the deep waters of meditation and silence. But we have reasons to hope that under the leadership of men like the Bishop of Exeter the English Church will respond to its practical and intellectual life the

of our God and your God.

Jesus,

welfare of your people.

him, and avenging his vilest attacks with prayer and hymns. The same thing was done the next day, and was again repeated. We do not know what effect this has produced upon our weak-minded brother. But we trust it will do its work in time under the sanctifying grace of the Holy Spirit. This new mode of chastising a sin with love—persecution with prayer, and singing with solemn hymns—cannot but be productive of the most salutary results, and will no doubt magnify the New Dispensation. It will do good to our people and also to our enemies. Soldiers of God, run after the sinners and the sceptics, and pursue the enemies of the New Dispensation wherever they go, with the tremendous artillery of forgiving love and prayer, and lay them out at the feet of the Lord.

Thursday, April 14, 1881

ADDRESS TO THE SPIRIT OF SAINT PETER.

HONOURED SAINT art thou the gate-keeper of heaven? Art thou not he in whose hands is the key of heaven? Then there is no admission into heaven without thy permission. And whom wilt thou admit? All those whom Jesus hath given a passport? None of these wilt thou reject? Not a Unitarian, no sectarian, no infidel? Canst thou be guilty of partiality? Canst thou have a grudge against the villains or saints on account of narrow prejudices or jealousies? No. That is not thy office. If the Lord has entrusted to thee the key of heaven thou canst have no bigotry, thou canst not be a respecter of either of persons. Thou art the herald of the CATHOLIC CHURCH of God. Hence there can

the same baptism in thee. There is but a Church, the Church of Catholics. In thee is the unity of Christendom. All these who are of God and who are Christians are one in thee. Against none of these wilt thou set thy face. Thou comprehendest all. Salvation was Christ's garment. There can be no division in the Church of Jesus, which is the Church of the Father. Thou art the Head of the Roman Catholic Church, they say. Why not the Head of the Universal Church? Yes, of the Universal Church, a heavenly appointment on the Heaven-appointed Head. Who can deny thee? Can St. Paul's Church deny St. Peter's Church? No. Paul is Peter and Peter is Paul, and they are one in Jesus, and with Jesus one in God. We are in Paul and we are in Peter. Therefore thou wilt not exclude us, though men have excluded us. Be kind and just to us, O our Gate-keeper, and pray do not shut us out. Have pity on us poor prisoners of the Lord Jesus.

SISTERHOOD.

Our Church is incomplete till it has learned Sisterhood. Numerous are the agencies at work for the education and reformation of man. But the daughter of God is not till she is with her training as the son of God. Our Church is therefore striving for the sisterhood of all. Yes, every man and woman have been subjected to the same trials and temptations, and all need to put on the armour of God, and to take up their cross and follow the good Shepherd. The world has ever been a place of strife, and yet we are steadily growing in love and peace. We sincerely and fervently trust that the day of universal sisterhood is not far off. *MISS MARY*

The first object of the Society is to promote the
 education of the poor, and to assist them in
 the service of their fellow-creatures, and in the
 service of God. The Society is a work of spiritual
 education, and is not a work of temporal
 education. We have been instructed, not only
 in the service of God, but in the service of
 our fellow-creatures, which are seldom by
 the same. We have kept it up for a certain
 length of time. These Views are in accordance
 with the study of the Holy Scriptures, to
 the people, rising to a higher and higher
 state. On Tuesday last eleven ladies were solemnly
 initiated into the Society. The Views of the
 first order we give below:—

to Saints and Prophets.

Mid-day Readings	...	Rig. Ved. &c.
Evening Readings	...	Bhagvat, Bible.

(1) 凡在本市行政区域内从事经营活动的个体工商户、企业法人及其他经济组织，均应当依照本办法的规定，向所在地工商行政管理部门申请注册登记，领取营业执照。

1. The first part of the paper is devoted to the study of the asymptotic behavior of the solutions of the system (1) as $t \rightarrow \infty$. It is shown that the solutions of the system (1) tend to zero as $t \rightarrow \infty$ if and only if the matrix A is stable. This result is obtained by the method of the variation of constants.

the Temple.

New York: The New York Public Library, Astor Lenox and Tilden Foundations.
 1963.

1. The first part of the paper is devoted to a review of the literature on the topic of the paper.

Hearing Life of Chaitanya.

The first of these is the fact that the
 government has been unable to raise the
 necessary funds to carry out its policy.
 The second is the fact that the
 government has been unable to maintain
 the necessary order and discipline in
 the country.

APPRECIATION OF MAHOMET.

THE bigotry that praises its own creed only, and regards every other creed on earth as an unclean abomination, is happily passing away, and men are beginning to feel that truth has no caste, no colour. To old Christendom Mahomet was a horror and the Koran a vile thing. But now a better spirit seems to possess our age, and scholars as regarded to Islamism are beginning to肯ntle it. Dr. Estlin in the *Koran*, Sir A. Burn in *Mahomet*, and Mr. A. A. Aldrich in the *Koran* and *Prophets*, with a view to prove the existence of God as the Supreme Ruler, and that His sovereignty in the character of God is generally marked. The retribution of good and evil in the world to come, the obligation to follow virtue and eschew vice, the duty and happiness of the creature in worshipping and serving the Creator and his prophets, are set forth in language of beauty and vigour, abounding often with real poetry. Passages like these can be daily be directed to the professors of other faiths, as there is much in them that should be common to all. I still venture to think that publication of these extracts will be beneficial. It may promote amongst us the knowledge of the principles of teaching of Mahomet, which are in themselves not objectionable and deserve copying. And it may also be useful, as affording a certain basis of agreement in common thought, in those who come into contact with the Moslem world." Such a vigorous testimony from so well-informed and learned a Christian scholar as Sir William Muir can not fail to be generally accepted as unimpeachable. The last sentence strikes us most as indicating, though faintly, the line adopted by the New Dispensation. There is no isolated or scientific system of dogma, and no ruling creed is to be set up as the

gent as Christianity and Islam
recognize the common basis!

NEW HEAVEN AND NEW EARTH.

[illegible]

And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea.

adorned for her husband.

former things are passed away.

in through the gates into the city.

— Revelation XXI. XXII.

THE CROSS

I have been thinking of you very much lately, and wondering how you are getting on. I hope you are well and happy. I have been very busy lately, but I have managed to find some time to write to you. I have been thinking of you very much lately, and wondering how you are getting on. I hope you are well and happy. I have been very busy lately, but I have managed to find some time to write to you.

MEN ask us—what are your credentials? There is nothing in our doctrines which is untrue or impure. We preach the highest morality and the profoundest spirituality. Regarding our fundamental beliefs we can say with authority they are of God, and such as can be verified on appeal to Him by every earnest man. We are not great teachers; but we are honest believers.

TOUCHING the new sacramental ceremony the *Lombay Guardian* is pleased to observe:—“Jesus Christ met with a great many indignities at the hands of his avowed enemies, but those which he encounters at the hands of his professed friends are even more offensive.” Taking the dust of our brother’s feet we would assure him that we meant no “indignity” to Jesus and are in fact quite incapable of meaning any such thing. We humbly submit our brethren have observed the *spirit* of Christ’s command regarding the sacrament, instead of the *letter*, and they have Christ’s approval.

THE Oxford Mission has given a practical reply to India’s question,—Who is Christ? One of the members of the Mission has been found to put on occasionally the *dhoti* as an under garment, instead of tight English trousers. He has not denationalized himself, for in all other respects, he is in habits and manners, a perfect Englishman. That is as it should be. But he has shown himself above the prejudice which sees in Native life and Asiatic character nothing but abomination. Nay more. The Christian Apostles of the nineteenth century need not be ashamed of the

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him.

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new year. God bless you!

Thursday, April 21, 1881.

VEDANTIC COMMUNION.

come idolatrous and materialistic because thou hast renounced the Upanishads. Thou hast sunk in the mire of worldliness and sensuality because of thy denial of the Vedanta. Resuscitate Vedantic lore, and thou shalt revive once more the sublime devotion and heavenly purity of ancient Hindu life. Verily whatsoever is lofty and exalted in spirituality and devotion is found treasured in those ancient books the Upanishads, and if we wish to elevate ourselves individually and socially from our present degraded position to the towering heights of communion, we must return to the teachings of those books. Once in unison with the spirit of Vedantism we are no longer on earth, we breathe a heavenly atmosphere—we forget our lower nature, and live in the spirit. The outward senses are suspended for the time being—the eye of faith sees the spirit-world. The whole soul is absorbed in Infinity. It is true there is a great deal of pantheism in these books; but inside this pantheism, when we have removed the outward shell, we discover that transcendental *life in God* which we consider to be the essence of Vedantism. In the deepest Vedantic consciousness there is a clear recognition of duality, as contradistinguished from pantheistic unity. Here is a striking passage, the most striking perhaps in all the Upanishads, which proves what we mean.—‘Two beautiful birds rest on one and the same tree, they always dwell together and are mutual friends. One of them eats the fruits with him, the other fasts and only looks on.’ The two birds are the human soul and the Divine Spirit; the tree is the human body wherein they dwell as friends. The one works and enjoys, the other simply is. Altogether the metaphor is as sweet as it is real. Here is communion, not pantheism. The idea of communion is the most comforting. The gradual unfolding of Vedantic philosophy is one of the objects we have in view.

COMMEMORATION AND TRANSUBSTANTIATION.

When Christ said to his disciples, "this is my body," "this is my blood," he evidently referred to the particular piece of bread and the particular cup of wine he held in his hands. Let us not think that he meant any wine or bread we might buy to-day at the Great Eastern Hotel for our banquets or other purposes. What Christ himself actually touched and blessed and sanctified was immediately transformed into his own Substance, into his Flesh and Blood, and as such became fit for absorption and assimilation into the system of his disciples. But surely we cannot say the same of ordinary bread, such as can be had in the bazaar. It is not Christ's flesh, no amount of imagination or spirituality can change it into his body. There is no transubstantiation here, though it may help commemoration such as Christ enjoined. We may eat and drink, as many do, in commemoration of him, and thus subserve one of the purposes of the eucharist. But the other idea involved in the ordinance is far grander and more real. In commemoration we give the sentiment of gratitude. In transubstantiation we lay the foundation of life in Christ. But it is the care that we do not apply to any other bread or wine, but only to Christ the Son of God. "this is my body, this is my blood." To do so is idolatry, and has no warrant in Christ. If then the bread and wine used by him is not with us we all stand on the same level. Catholics, Protestants and Churchmen all agree to make the most of the things at our disposal. Christ does not give us sanctified bread and wine as he gave to his disciples. We purchase from the market unsanctified bread. And we ask it — is this Christ's body? It is not. Then we pretend to change it, or as the

expressed in transubstantiate it. How? By prayer. Truly these have power over matter, to transform physical elements into spiritual substances, with these we change ordinary bread into Christ's body. We humbly ask God to send Christ into the bread, that is His body, His blood, His communion and His righteousness, that when we eat these things we may actually absorb them. When the Lord has eaten it it is no longer ordinary bread, but what He really eats Christ. Before transubstantiation it is bread, after transubstantiation it is the "thing" a satisfying power, a spiritual force, the only right interpretation of the sacrament is to be the Lord. It justifies the bread or wine or other articles of food, that of like by different natures provided they are sanctified and transformed by Divine power. It appears as to what things we use in the sacrament of transubstantiation. We must not forget that it is not, if the substance is changed and transformed into Christ's body.

VOW OF POVERTY.

ON Tuesday, the 12th March the Vow of Poverty in the New Dispensation were solemnly taken by the Most Holy Order. As the Vow of Poverty is a condition of admission to the Holy Order, the candidate for it, on being admitted, takes the first ceremony of the Order. The first ceremony, after they had all assembled in the church, was the washing of feet. One after another they came to the front, then they were seated, and at the same time

Christ can themselves Christians? If they believe it, wherefore shall we? Not the name, not the form, but the spirit they prized. And so do we. They were of Christ. And we likewise. This, however, the Christians of modern times seem to dispute and deny. Neither the Catholic nor the Protestant, neither the High Church nor the Low Church would admit us into the fold of Christ. 'Exclude them, deny them,' is their unanimous cry. We are aliens in their sight, and have no favour. They treat us as outcasts. Some even go so far as to denounce us as enemies of God and Christ. Shall we bend our heads before such indignities? We spiritedly decline to do so. For the servant is not greater than the master, and before the ranging of the higher tribunal the lower court must submitively bow. Listen to those remarkable words which the highest authority in the Christian world pronounced, and whose eminently elastic liberality has never been surpassed — "they that are not against us, are for us." Can anything be more Catholic? Surely we are not against Jesus Christ, therefore we are for him. We so believe in God and accept Christ as the son of God has fellowship with Christ in the Lord. To this memorable text of the Catholic Faith we shall tenaciously stick, as proving beyond the possibility of a doubt Christ's acceptance of us. There is, however, more positive testimony in the Bible. How explicit is that well-known passage? "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice: and there shall be one fold, and one shepherd." It is we Gentiles of the New Dispensation who are the "other sheep I have" and though we are not Jews, and not of the Christian fold, we too have been brought by Christ: we too have heard his voice and we too have entered into his universal church. But these Christians love

as yet : and do they yet recognise us ? The shepherd however knows us : " I am the good shepherd and know my sheep and am known of mine." Christ has found us and accepted us, and we have known him and loved him. He is our King. Is any Christian greater than Christ ?

— —

LAMENTATIONS OF THE NINETEENTH CENTURY

As the day passed round the family altar in the Sabbath-morning, they heard loud cries of lamentation and bitter weeping. Can any man have led them to suppose that in the crisis arose, when the young man of twenty and his sister of sixteen years was presented to their sight ? His eyes were dim with age and his hairs were white as silver. He was exceedingly old but was clothed in the dress of the latest fashion and adorned with all the elegance of manners, the wisdom and learning of the present day. He was very fair to look upon and greatly honoured by the children of men, but he seemed sorely troubled by some deep anguish, which gave him no rest nor comfort. He prostrated himself on the dust before the throne of the Most High, and with deep agony thus cried aloud : —

Lord how richly didst Thou favour my forefathers ! Behold how the head of the First Century was blessed with the dust of the feet of Thy son. Many were Thy apostles and disciples and martyrs whose feet he embraced on his knees, and was happy for ever. How richly was Thy name glorified by them, and the very air thereof sanctified the air about them. What wonders of heaven didst Thou yet reveal unto him and other Centuries ! But Lord behold my lot. I am as one cast away by Thee in a desert of sand, lifeless and forlorn. Why hast Thou forsaken me ? Alas ! my

God, four-fifths of my days have passed away, and a little while more, and I shall be numbered with my forefathers. Shall not a single prophet put his holy feet on my poor head? For my heart yearns after the dust of the feet of saints, and Thou knowest that without it no one in Thy whole creation can be happy. Therefore I beseech Thee have mercy upon me, O my God. A slow fire consumes my bowels, and I am exceedingly miserable. Am I for ever doomed to be tormented with the infidelity of a Huxley and Darwin, Comte and Spencer? Behold their barren speculations have drunk up all my joys, and their pernicious doctrines have sorely wounded my heart, and I am how like a stricken deer I find neither rest nor peace during the day or night. Now, say my God, can outward refinement and material prosperity make me happy?"

The Lord of heaven was then greatly moved with compassion by the tears and earnest entreaties of the old man, and He blessed the Nineteenth Century, and said — "Henceforth no one shall call thee sorrowful. Behold thou shalt become fruitful, and thy children shall bless all the nations of the earth, and thy name shall be engraved in letters of gold on the face of time. Weep not therefore, neither shalt thou mourn, for I have blessed thee with great blessing and made thee happy. Behold I shall send unto thee the saints and prophets of all ages. I shall erect a tabernacle, and they shall freely descend from heaven upon the earth, and dance and chant my name with a great noise, and the vaults of heaven shall be rent in pieces thereby. The children of men also shall sing and dance with them, and they shall ascend up, and heaven and earth shall become one. Thou shalt see me face to face, and all my people shall say to thee, Blessed art thou, Nineteenth Century, among the offspring of eternity, for thou hast found favour of the Lord."

"The Nineteenth Century answers to a dead —
Dead! Laid low and weak, and my fate have
nearly rolled away. How can these things come to
pass now?"

Then the Lord answered and said - Are you
the seed ye are to be as - day and one day
the seed ye are to be as - the seed of the New Dis-
pensation! I shall work wonders therein that my
people may know that I have not forsaken them, and
I shall send down the Spirit of the Father and the Son
upon them. Then the Lord said - I shall send
the Spirit of the Father and the Son upon them, and
they shall be as the seed of the New Dis-
pensation. Then the Lord said - I shall send
the Spirit of the Father and the Son upon them,
and they shall be as the seed of the New Dis-
pensation. Then the Lord said - I shall send
the Spirit of the Father and the Son upon them,
and they shall be as the seed of the New Dis-
pensation! Glory to the God of the
New Dispensation!

1. 1. 1.

The first group was the "republican" party
which had been formed by the "republican"
party which had been formed by the "republican"
party which had been formed by the "republican"

Onward, not Stagnation.

THE Vow of Poverty has been renewed for a full month. The most cordial thanks of the Apostolic Brotherhood are tendered to the givers of alms, whose kindness will be always gratefully remembered. Blessed are they who give unto the poor! Blessed are they who give unto the Church in the interests of asceticism and poverty!

Is there any instance in which the rule of forgiveness may be relaxed? It is not and must not be. Insult and persecution have been heaped upon the devoted band of a lamb-like and meek-sufferer, will not provocation justify the least resentment? The rules of the New Dispensation are inflexible and will not admit of the slightest compromise. Jesus has taught us to forgive and forgive and die forgiving.

Into the small Italian Deposit Bank the devotees bring their monthly earnings. They deposit them there as soon as it comes into their hands. After it has been placed in the Sanctuary and sanctified by the Lord, a part of the money is given back to each contributor with instructions for its disposal. Contributions to the Church, charity to the poor, all whatsoever is needed and whatever of debt are some of the things which it is to be employed. No expenditure is allowed to exceed what that has been received in the month. The necessities of the Church must be first supplied. Upon these conditions only are the money and account by the Church of the New Dispensation to be held and its use. This is why the New Dispensation is so successful and why it is so

O a Catholic brother would recognize us in the category of the "Yes of Christ." Pray do it. We would not let the foot of a reverend father and brother beg him to keep his judgment in abeyance till the question, which is tremendously serious both for ourselves and the world, is settled by a higher authority. Let us stand with among the Catholic community as I have appeared and will appear again on that day before the Lord God, the great Spirit of Christ to answer the question: "Are these men of the New Dispensation 'Yes of Christ'?" We are prepared to accept any decision. Whatever the Lord says, or Christ says through the Lord, we shall accept as a final and authoritative verdict.



Let us not look to modern civilization for the model of Christian female character. We must search for it in the Bible. Here is a picture of the virtuous woman, which must please our friends immensely, being a close approximation to the highest type of modern womanhood.

Who can find a virtuous woman? Her price is far above rubies.

The heart of her husband doth safely trust in her: for she shall have no fear of spoil.

She will do him good and not evil all the days of her life.

She openeth her hand to the poor: yea, she reacheth forth her hands to the needy.

Strength will be as her girdle, and she shall rejoice in time to come.

She can gird her loins with wisdom, and in her tongue is the law of kindness.

She looketh well to the ways of her household, and eateth not the bread of idleness.

Her children rise up, and call her blessed; her husband also, and he praiseth her.

Many daughters have done virtuously, but thou **excellest them all.**

Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, shall be praised.

There are men in the West who have failed to understand the deeper truths of the present Dispensation, and have therefore most unkindly reviled it, and its declared principles. But there are wise and charitable men too in Europe. Do our friends wish to know what they feel towards us? Let them read the following extract from a private letter —

"I do not write this in order to flatter you, but in order to warn you against being disturbed by unjust criticism. Few people in Europe, very few, understand the object of your work, or have reviled it with the dangers and difficulties which you have to encounter. You should seek upon praise and blame as upon a sea of ice and rain. It comes and goes, but it never stays. Let me quote one remark from a friend. 'Do not mind the papers. This is not the way. This is not the way to-day. They have been misled at the time when you speak truth, they also follow when you say false. There is no one who is not misled. There never was, there never will be a man who is always right, or a man who is always praised.'"

SEE WHAT AN UNDESIRABLE CONSEQUENCE OF THE NEW DISPENSATION IT IS, WHEN IT COMES TO THE

[illegible]

Thursday, April, 28, 1881.

IDEA OF DIVINE MOTHER IN THE HINDU

The idea of G. L. as Mother is certainly not a religious
 or anti-religious to Christians. As a matter of fact, I
 suppose. Those who have a different view of the matter
 should refer to *Arch. N. N.* 14-15 —

hath forgotten me.

Will I ever forget thee? Yes, my heart may forget, yet will I not forget thee.

Clear is the assurance embodied in the same text that the Lord cannot forget Zion. The argument upon which it is based is God's tender mercies to His people. The Lord says -- "In the time of my anger I have forgotten Zion, but I will not forget it forever, because of the covenant which I have made with David, saying, 'Thy seed shall dwell in it forever.'"

the earthly mother should say, 'yet will I not forget thee' for my motherly love is perfect and infinite. Let us then always love and serve the Lord as our Loving Mother, who can never 'forget her sucking child,' can never cease to have 'compassion on the son of her womb.'

SCRIPTURE READING DURING MEALS

We should like to see the revival among all lowly men, of the good old custom of reading the scriptures during meals which was in vogue among the primitive Christians. It is said that 'when dinner had been served and the family had taken their seats at the table, the master of the house, with a grave and solemn voice, and in a prayer of considerable length, acknowledged their dependence on the care of their common Father, expressed their gratitude for the past tokens of His bounty, and invoked His blessing for their health and comfort the provisions of which they were about to partake. During the progress of the meal, some member of the family, in houses of the lower class, or some hired reader in those of the richer orders entertained the company with select portions of the Scriptures.' Our Church can bear testimony to the fact that those of our brethren were greatly benefited who took the ascetic vow of taking their food and who heard the scriptures daily from the time they began to break the bread of life. It is indeed a most salutary custom to feed the soul while feeding the body, and thereby to see the soul purified and established daily communion with the Father's circle.

[illegible]

[illegible]

Paras.—

The sailing was good every day. The weekly
trip at the Tanager takes place twice. The
distance in the morning Saturday evening over 60
miles as it takes even four hours.

Thursday, May 5, 1881.

WHAT WE SHOULD NOT READ

Is there any limit to the range of our reading? Are we scholars and students? Do we, as we ought to read, all that is of the most good and instructive? Or do we, following the example of big boys, read only such books as are agreeable to their views and tastes? We should not want the two pressing growths of liberalism and infidelity. All that we are seeking is, we should hope, a wide and pure knowledge of the world and of the things that are in it, and of the things that are in it. Theology, ethics, politics, history, and the sciences of the mind, these are the things we want. But against the class of literature we must set our face—books and newspapers that revile God and His kingdom. In the first place, we must exclude all columns and risings of things which will not find place in our library. The second danger we must not neglect. For the sake of our own souls and the souls of others, we must not read anything that is unbecomingly and wickedly so. It is not God, or His dispensations, or His justice, that afflicts the Lord Jesus or other Saints, we would not accept as such. The standard which upon the character of the House of God is so ever resting, that which we cannot see. A young man, who risked his soul when we have seen, do not live, and have no place upon our table.

NOT MORE THAN IS DUE

The more a student, the more with revelling in the more and more of the same, especially

self. Is not truth for practice and the same law for action? We know we must forgive our enemies. We must practically forgive our foes. Why do we not draw up a few practical rules of forgiveness, and let us all follow them? Why do we not draw up a list of things which we are to be offered in return for our enemies' sins and injuries of enmity? Let our friends try the old ones till a better one is found:—

Ex— If any smites you on your cheek, turn the other.

For— I am to him the other cheek.

Ex— Should any one speak against you, answer him continually,

For— Perfect silence.

Ex— Should he praise himself, answer him with a most damaging scandal.

For— Do your best to contradict him with a scandal.

Ex— If any one has taken away your garment,

For— Give him another bit.

Ex— If he has kicked you,

For— Tell him you are glad he has kicked you, because

Ex— If any one has taken away your coat,

For— Sell the coat for the price of the coat, and buy a

Ex— Should the present state of the world be continued, the world will be a more miserable place than it is now.

For— Sell him clothes and shoes, and toys for his wife and children.

Ex— If a persecutor attacks you, resist him.

For— If you have a vote, vote for him.

Ex— If any one has taken away your coat,

For— Sell the coat for the price of the coat, and buy a

Ex— If any one has taken away your coat, sell the coat for the price of the coat, and buy a

For— Smile complacently.

Ex— If any one has taken away your coat, sell the coat for the price of the coat, and buy a

For— Kiss the ground which they have trodden with their feet.

En—When you see that the enemy is desperate and very angry,

For—Weep before the Lord and ask Him to bless the enemy so that anger may no longer burn his soul in hell-fire.

En—When the enemy exults and rejoices that he has tormented you for ten years continually in public papers,

For—Say you are very sorry for the trouble for you have never read those papers.

En—When the enemy has repeatedly stabled your reputation and tried to injure your popularity,

For—Call your friends together by the thousand and thank God for your prospering cause.

En—If the enemy still continues to be hostile,

For—Pray and pray, pray for him continually.

En—If he hates the New Dispensation.

For—Pray to God that the enemy may accept it and join the believers.

En—If a whole body of antagonists continue to persecute you,

For—Say to the Father, Bless them for they know not what they do.

En—If the whole world is against you,

For—Go about continually singing the name of the Lord so that all may eventually come to Him.

RELIGIOUS INFIDELS

THERE are infidels in the world, and there are infidels among religious men. We always stand at a safe distance from the former, and are not yet so beyond the reach of their influence. But among the latter we do not always take care to guard ourselves, and they are too often brought into our midst by our own carelessness.

earnestly pray for their conversion. "A little knowledge" says the poet, "is a dangerous thing." A little religion is a far more dangerous thing. Faith must be full. If a man believes in God he must surrender himself wholly to His guidance, His inspiration, His Providence, His special grace and to His beloved devotions. To say that God cannot and does not guide us is to deny the Living God. To say that He simply exists and governs by law, but never takes to us in response to our prayer is to believe in a weak and unloving God. Surely this is idolatry and rebellion against the Most High. But does this **unclean thing.**

DIVINE PRESENCE.

Now religion is so frequently so impresses upon the mind so effectively the doctrine of Divine presence as the Vedanta. The reading or chanting of a few sublime texts from these books will at once enlighten the heart, and make you feel a sacred and vivifying Presence ever encompassing you. The Upanishads have a certainty about them. They do not give a delusive or uncertain existence, do. It is no dream and it is not a hypothesis, an Omnipresent Deity, it is the burning presence of a Fact and a Reality. The entire Vedanta is a fervid psalm in honour of a fact Presence, as you read page after page you feel the Divine Presence. The Upanishads tell us in language simple yet sublime —

"He moves. He moves not. He is far. He is near. He is in all these objects, and He is outside these objects."

He cannot manifest Himself fully, neither can the human mind grasp the narrowest Him. Nor can the

lightening reveal Him. How then can this fire reveal Him? The whole universe smothered brightly in the light of the Resplendent God. In His light are all things manifest.

Everywhere His hands and feet, everywhere His face, His eyes and head, everywhere His ears. He lives pervading the whole universe with His presence.

The disciple asked Master, where is God? The teacher answered, 'In His own glory is He manifest.'

He is below, He is above, He is behind, He is before, He is in the south, He is in the north. He governs the past and the future. He is today and He will everlastingly be.

Let us read and meditate, elevate and exalt the soul above the world, and lead it up to the Holy of Holies, the ever-living presence of the Great All-pervading Spirit. We shall read them, and repeat them, and meditate on them, as the Burning Divinity of the Upanishads.

Paras.—

THE Christian Missions in India do not seem to have yet touched the right chord in the national heart. They generally give us lectures on doctrines but not lessons on lives. Is not Christianity great because of the lives of its saints? Why then hide their lights under a bushel?

THE street preachers continue their ministrations with signal and increasing success. During the past week there was a special religious gathering, the party numbering some three hundred persons and the hearers nearly two hundred. The sermon was the party while singing most earnestly were accompanied with rose water

a. a garland of flowers. A. old influential and rich Hindu was so much moved that he almost prostrated himself and blessed the party. Pass on, humble soldiers of God!

By this shall our people be known that they are truthful and always fulfil their promises. He who is wanting in veracity is not one of us. An engagement once made must be fulfilled. Hence the utmost caution is requisite before a promise is made. Truly our associations are guarded in their expressions. I hope to go. If possible I shall be there. You may expect me at dinner. I shall try to pay a visit. Service will probably begin at 7 — these are professions to deceive engagements, such as, I will, I must do. Never make a promise about which you are in the least doubtful.

Those who do not love children are 'fit for treason.' They have not only pity but respect. To love the little child is to 'value' him as a person. He that can love a sweet child is never mistaken that he has turned heaven. The purest and heavenliest feelings are stored in the hearts of these little souls whom we call children. How hard, how unnatural how gross and how unchristian is the man who cannot reach a child. Better to let us we cannot have it in this world than these child-Gods, for of such is the kingdom of heaven.

The Hindu is fond of exaggeration. He has a passion for the superlative degree. He is nothing but

not hypocritical. He addresses his uncles as "worshipful" and seems to like the master as an "inmate." Aided by the spirit of the occasion, the best of the class of young men to Berlin's command or Christ's command, and pointing to the single party dressed in civil dress, "these are some of our people." We regret some of the names. They are owing to the sacred memory of God's people and are likely to fill little new with sorrow. However bold and self-deceiving our eyes may be, can any one among them approach the high standard of Christianity as a nation and home? What the greatest and best of our people do is a little better than compared to the many hearts of the world's heroes.



The members of the Oxford Mission were invited to a dinner at the College, last night, and what transpired was most interesting, and suggested important reflections. The Christian home was a festive scene, by the presence of the ever-ready present, and the abundant and interesting range of sentiments which characterized the whole proceedings left little doubt in the mind as to the possibility of hearty social intercourse between the East and the West. Father O'Connell and the Oxford brethren took their seats upon a piece of carpet on the floor, and rice, porretta and curries were served on "unhired" platters. There were also varieties of fruits and sweetmeats, and the table was well set. It was a very nice scene, and the Oxford brethren were most heartily welcomed. The Oxford brethren of course were the first to give way before the genuine impulses of brotherly love. After dinner there was

Thursday, May 12, 1881.

TO OUR ENEMIES.

To all our enemies, in India and in England
To all our enemies, Hindu, Christian, Buddhist,
Mahomedan, Parsi and sceptical

To all our enemies among the rich and the poor,
among the educated and the uneducated classes.

To all who are our antagonists in faith and
doctrine.

To all who are jealous of our prosperity

To all who have slandered our character, publicly
or privately, or have otherwise tried to injure
our best interests,

To all who hate us and abhor us for some reason
or other,

We send our fraternal love and good wishes. May
you prosper in health and happiness, and may those
who are near and dear to you prosper! May the
Mighty Father who created you His blessing and
promote your temporal and spiritual welfare! Permit
us to sit at your feet, and learn humility and forgive-
ness.

CHAITANYA'S DOUBLE CHARACTER.

Is there any man among the people who is perfect, both
in an saint and warrior? Any one in whom
the virtues are combined with the greatest power?
That prophet is Chaitanya. Look at his stern ascetic-
ism, hard as adamant. His severe penances, his
penances and austerities, his leading of a life of
his uncompromising service of devotees, his un-
flinching heroism, his self-sacrifice, his un-
flinching heroism, his self-sacrifice, his un-

I am very glad to hear from you and hope
you are well. I have been thinking much lately
of my friends and how they are getting on.
I hope you are all happy and healthy.
I will write again soon.

Your affectionate friend,
John Doe

DISCONTINUED ASSOCIATION

There is a large number of people who are interested in the study of the history of the United States, and who are also interested in the study of the history of the world. The study of the history of the United States is a very important part of the study of the history of the world, and it is a very interesting and useful study.

THE NEW DISPENSATION.

[illegible]

and the very Logos, the very basis of Christian theology had in him. He was not a mere man, but a Christian philosopher, a teacher of the Word. Then say not ye modern Christians, there is continuity between Socrates and Jesus. If Christ is Light, then in him are all lights harmonized, Socrates and Plato, Confucius and Lucretius, Nank and Chanakya. Say with Clement of Alexandria that truth is one and that all are illuminated by the dawn of Light. "Let all, therefore, both Greeks and Barbarians, who have a gift, follow the truth, proclaim whatever they have of it, the word of truth." Ye Christian Brethren, late and modern teachers, as modern scientists do, put in truth of old spirit into the voice of the ancient fathers. Remember Clement's remarkable words — The Platonism and Hellenic philosophy has torn off a fragment of eternal truth, not from the mythology of Dionysius, but from the theology of the ever-living Word. Verily this is the beginning of the New Dispensation, this is the burden of our song to-day in India. All philosophy and theology, Hindu, Buddhist, Socratic, Jaina, Mahomedan, Shikh, Parsi are fragments of the Eternal Word. The Christ "who brings again together the separate fragments and makes them one" is indeed the living Christ of the present Dispensation. Come to him then all ye nations and denominations of the West!

THE PAGAL.—I.

Though I am a Pagal, there is method in my madness. I am not as other Pagals are. My insanity is a sort of culture. Too much thinking has made me mad. I married all my prospects in the world to my insanity. I have a wife and young ones, the

[illegible]

W. J. ...

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1. The first part of the paper is devoted to a general discussion of the problem of the existence of a solution of the system of equations (1) for arbitrary values of the parameters α and β . It is shown that the system has a solution for arbitrary values of the parameters α and β if and only if the condition $\alpha + \beta = 1$ is satisfied.

hard to be immersed in God. But say repeat 'God is here,' 'God is here,' repeat it over and over again, and within a few minutes you are lost in the ocean of Infinite Presence. The word saves us, for the word is with power.

They are surely worse than barbarians who have no love nor fingers. The moment she sees the sublimity and vastness of the Supreme God, the flower reveals the beauty and sweetness of the Lord. As we look at the form of the heart is elevated and exalted above little things and then comes great contemplating greatness. On the other hand the more we study the beautiful little rose the more are we touched with the beauty of the Heart that made it. What is lovely excites love. We are drawn and charmed with the pretty flowers we see in the garden and instinctively we rush into the embrace of our Father of Infinite Beauty whom they only partially reflect. How we love the smiling flowers and the smiling at the Smiling Author! Surely there is more religion in flowers than in all other things combined. A flower will cure the dry and hardness of heart where other remedies fail.

In addressing a Temperance meeting on Tuesday last, the Minister spoke of man's natural craving for satisfaction in some kind of power. His heart pants for exhilaration of good things but to find it to him he will seek it in wine. His nature and senses parting and separating conversation and good works, loves and lives can not extend and grow. The heart and mind are separated and the work is

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 84

The day is almost over, and the sun is
 low in the west, and the stars are
 beginning to appear. The night is
 calm, and the air is cool. The
 stars are bright, and the moon is
 full. The night is beautiful, and
 the stars are shining. The moon is
 full, and the stars are shining. The
 night is beautiful, and the stars are
 shining. The moon is full, and the
 stars are shining. The night is
 beautiful, and the stars are shining.

Thursday, May 19, 1881.

... ..

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"I have seen the light of the New Dispensation. Let us
 all be saved by the blood of Jesus Christ, the Son of
 God, who has redeemed us from all iniquity, to himself
 his peculiar people, zealous of good works." (1 Tim. 2:15)
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ALL THINGS TO ALL MEN.

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 his peculiar people, zealous of good works." (1 Tim. 2:15)

the various sections into which it is divided. May
 one in the Lord. So be it. Let us all pray for
 consolidation of our Church. And our prayers shall be
 heard.

Under the New Dispensation shall be gathered
 the fulness of time, so saith the Lord. Yes. All the
 believers in France shall be united.

Already has He wrought away the
 disorders and men of little faith, and is bringing them
 together into one fold, all the believers true
 of the country to the other.

God be thanked, the Church of the New Dispensation
 is growing in victory in spite of all opposition,
 and is gathering strength and truth.

In the orthodox and Unitarian New Testaments
 may the partial and tragical sayings of the
 Gospels be perfected. So we pray, so we hope.

Joy, glory be to our hearts, dear brethren, in the
 fulness of our faith in the Lord and the Gospel,
 and the fruits which in abundance He bestows upon
 unto us.

We only wish our brethren were gathered
 together in the Lord's field in this season of time.

We pray that all the high priests of the world
 name have given up their ancient and new traditions,
 orthodox and heterodox, and with us shall be
 the Lord's light to us that we may all
 and dance together.

One of our friends has written to me
 to beg you will accept his humble services. I have
 upon him as your servant.

Be then praying for the Lord's Temple
 may be a lowly and humble place, where all shall
 be the Lord and spread the Gospel among
 among its teeming millions.

For the sake of the Lord's Temple, I have
 the New Dispensation. I have the New Dispensation.

Dispensation.

Your Dutiful Servants ever,

nature.

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[illegible]

[illegible]

Theological Science, Professor Max Muller, who is in himself the Christian scholar and the Hindu Rishi, has discovered a ground of scientific unity beneath Eastern and Western faith! Next in importance stand the well-known and popular Series of Works on "*Non-Christian Religions*," published under the auspices of the Society for Promoting Christian Knowledge. In this series are included Hinduism and Islam, Buddhism and Confucianism. The able writers who have contributed to the series have not only dispassionately analysed these systems but have also pointed out parallels between Christian and Non-Christian thought and sentiment. Such a course of theological instruction coming from a recognised Christian association cannot but vastly to influence the age for the reception of the New Gospel. Another helpful publication in this direction is the *Sacred Literature of the East*. A "Book of Oriental Scriptures" by Mr. M. D. Conway in which, as the title imports, is collected the wisdom of all ages and all sects, and which may therefore appropriately serve as a scriptural handbook of the present Dispensation. The only other important contribution is the cultivation of Oriental literature on an extensive scale among Western scholars, a circumstance which has certainly greatly to unite Asia and Europe, and especially India and England in literary and theological confraternity. These are the seeds and harbingers of the New Dispensation, and clear the way of the New Dispensation, to bestow its blessing in the present age.

FAMILY COMMANDS FROM HEAVEN

How sweet is the gospel that begins with a "Thus saith the Lord!" How dismal the sceptic's scripture which proclaims every ethical rule of conduct with "Thus saith my intellect!" The former is authoritative and divine, the latter is full of earthly surmises and conjectures. Ask the proudest philosopher of the present age if the Lord ever sent a direct message to him, he will candidly say, no. We will give him credit for honesty, but certainly not for truthfulness. The truth is, God *did* speak to him, but he heard him not, and he treated the Divine Voice as a whisper, and he spoke his own judgment with what are termed *his* words. Truly then, God speaks to each one of us, and it seems as if he speaks only but to the best among us. We need not seek a secret of this day revelation that will subvert it in the teeth of the most disreputable cry of the age. We say most emphatically that from this right from day to day, the Holy Ghost speaks unto us a living and convincing word which is true with a clear "Thus saith the Lord." This day Word of God we give to law, and no living soul will charge contradiction. Is there any infidel who can venture to ask a question to be solved by the voice of the Holy Spirit?

Thus saith the Lord God,—

1. Rise from the bed.
2. Be thou clean.
3. Remember thy Maker.
4. Take thy daily needs and eat only that much which thy body requires.
5. Go to thy place of business, and earn livelihood at the sweat of the brow.
6. Serve thy wife and children, and give

... and extensive learning, that
 ... There are no persons
 ... The ... His
 ... that ...
 ... it ...
 ... the ...
 ... all, ...
 ... the ...
 ... long

RAM MOHUN ROY'S LETTERS

We have much to say of the Banno
 ... the ...
 ... an attempt
 ... and revive the
 ...
 ...
 ... The following letters
 ... it in
 ... than a
Hindu sect.

My Dear Sir Having
 ... ago
 ...
 ... the ...
 ... to do myself the
 ... a copy of the ...
 ... of
 ... it, as
 ... interest you
 ...
 ... to
 ...
 ... with respect and

[illegible]

[illegible]

The first part of the paper is devoted to a review of the literature on the topic. It begins with a discussion of the historical development of the theory of the firm, starting from the classical economists and moving through the neoclassical and modern theories. The second part of the paper presents a new model of the firm, which is based on the idea of the firm as a collection of individuals who are interacting with each other. This model is then used to analyze the behavior of the firm in different situations. The third part of the paper discusses the implications of the new model for the theory of the firm. It shows that the new model can explain some of the puzzles that have long troubled economists, such as the existence of the firm and the role of the manager. Finally, the paper concludes with some thoughts on the future of the theory of the firm.

The husband should

1. Treat the wife with respect.

THE NEW DISPENSATION

2. Treat her with kindness.
3. Be faithful to her.
4. Cause her to be honoured by others.
5. Give her suitable ornaments and apparel.

The wife should

1. Order her household aright.
 2. Be hospitable to kinsmen and friends.
 3. Be a chaste wife.
 4. Be a thrifty house-keeper.
 5. Show skill and diligence in all she has to do.
-

THEY are not very learned annotators who interpret Christ's sermon on the mount as to mean an exemption from labour and industry. According to them, "Do not labour for your life, what ye shall eat, or what ye shall drink," means "Be idle, rest, work not and the Lord will give you your daily bread." This is a gross perversion of the meaning of Jesus' words. It is not idleness, and it requires no effort to show that it is so. "Not to work" and "not to toil" are entirely different things. The one is a command, the other is a promise. The command is "Do not labour for your life," and the promise is "The Lord will give you your daily bread." What is insisted upon in Christ's sermon is that men should not be anxious about their future. Against idle hands and idleness Christ is not speaking. He rebukes men of little faith, who are worldly and who think that by their cares and anxieties they can secure the world and be contented thereby. The question is, "Which of you is without anxiety?" Let us be sceptical and distrustful, leaving our future to God. Let us be anxious about our future, and let us be contented with what God will give us.

T. J. ...

RELIABLE CONVERSATION

We might say, the world that on which we live
 is a table where we are sitting in conversation. It is
 one of the greatest and most exciting pleasures of the
 Hindu religion to sit down and talk about it. When it
 comes to the subject of conversation, life is life. So it is
 the duty of a man of letters that the soul is absorbed
 in the world and the world is forgotten. Hours roll
 away and we take no note of time. We begin some-
 times at 10 A.M. and go on or rather we are carried
 on till evening. We begin again at 8, and break up
 only because the clock reminds us it is past 1 A.M.
 and that therefore it is time for us to go to bed.
 Truly there is a joy in religious conversation. It glori-
 fies and intoxicates the soul. And to this I do
 drink largely and heartily this enlightening and
 cheering is a more noble and intruder than a watch
 or clock. To talk with our best friends, of the riches
 of the Father's lovingkindness and the son's self-
 sacrifice is indeed one of the purest delights of our
 earthly life. Blessed are they who have such friends
 as I who are privileged to partake of such joys! The
Sacred Scripture says — "those who sit in the com-
 pany of devotees, and drink the nectar of godly con-
 versation, can fill their own sparse hearts and obtain
 the lotus feet of God."

AGAINST SENSUALITY.

Many, especially in the West, are waiting. "Age
is not a barrier," says the *Post*, "in preparing young
men and old alike for sensitive and decisive action."

Debauchery, too, strange ferment, and other ex-
 cessive drinking these horribly real and filthy things
 being procured secretly by men who are
 known as Brethren Deists, and better known as
 warm enemies to the New Dispensation. And when
 we have a dozen of these men, we have a host of
 others who connive at the vices of these sensualists,
 encourage and patronize them, love and respect them,
 and mix cordially with them, and thus help to spread
 the poison of their infectious lives. Brethren, a mass
 of people require to be taught a lesson. The Church
 has in these days the would have the Church
 against the Pharisees and the hypocrites
 systematically carrying on the trade of
 in various forms within the Church. The
 Church is a generation of
 But our preachers are tame and feeble and there are
 few in these days who dare sin as it ought to be
 Here is it that sin and sensuality prosper among
 and is both in and outside the British Society.
 There is none to rebuke them, none to punish them.
 While we rejoice that Providence has cleared the
 Church of the New Dispensation by throwing over-
 board drunkards and friends of harlots, we pity these
 men and mourn their lot, and earnestly pray for their
 redemption. O God, save the sensual and reclaim
 the lustful for Thy mercy's sake. Let the Brethren
 Sinners in the spirit be aware. If they show the
 least sympathy in respect for sensualists and
 immoral and dishonest men, the Church will feel compelled
 to cast them out from spiritual communion. The Church
 of God may not come with the superstitious but will
 not receive adulterers never, unless it be to reclaim and
 sanctify them.

[illegible]

that the following families for preaching in squares
and streets, as directed in the Poor Law Commission.
The Committee have only a few days to select
the most suitable. Mr. Massey remarks that he
will be very anxious to see a report from the
Society on the progress of the Commission, and that
it will be the duty of the Society to report to the
Commissioners. He considers it probable
that the Commission will be successful in its
object. He also remarks that the Commission
will be very anxious to see a report from the
Society on the progress of the Commission, and that
it will be the duty of the Society to report to the
Commissioners.

Thursday, June 23, 1881.

THE SOUTHERN RAILWAY, 111.

[The text in this block is extremely faint and illegible. It appears to be a list or a series of entries, possibly names or dates, but the characters are too blurry to transcribe accurately.]

her away from the world's noise, the city's bustle, and the busy sweet and disturbed career of the world. It is said of St Catherine of Siena that when she was deprived by her parents of a convent for prayer and meditation, our Lord filled her with the thought of making a little convent for herself in her mind, into which she admitted her holy thoughts and so enjoyed a holy solitude with her heavenly duties. And thenceforward, when the world she was able to be induced to leave, she could retire within her palace of the soul, and it was her Heavenly Father who dwelt there with her.

"I have said that I can be a saint and abide."

EATING AND DRINKING.

It is a common saying that eating and drinking are the two things that keep us alive. But it is also a common saying that eating and drinking are the two things that keep us from being saints. And it is a common saying that eating and drinking are the two things that keep us from being happy. And it is a common saying that eating and drinking are the two things that keep us from being free. And it is a common saying that eating and drinking are the two things that keep us from being good. And it is a common saying that eating and drinking are the two things that keep us from being wise. And it is a common saying that eating and drinking are the two things that keep us from being brave. And it is a common saying that eating and drinking are the two things that keep us from being kind. And it is a common saying that eating and drinking are the two things that keep us from being true. And it is a common saying that eating and drinking are the two things that keep us from being holy. And it is a common saying that eating and drinking are the two things that keep us from being God.

of vicious propensities.

can speak with power.

Paras.—

New Dispensation?

THE Maurast gentleman, now in America whose letter we noticed in our last issue, has been pleased to subscribe 100 Rupees annually to our Church. We thankfully acknowledge the offer.

Can the readers of that precious volume, the *Journal of Channing*, sympathize with those unfeeling critics who laugh at our devoted pilgrim's conversation with God? You speak to God! And you hear His answer! This is arrant blasphemy—exclaimed our paper critics. Would that these could dive into the heart of Thomas A. Kempis, and read his conversation with heaven! How sweet his teaching is to the human wisdom! There is no Christian but must bow before it.

[illegible]

It is important to note that the above results are only valid if the system is linear and time-invariant. If the system is nonlinear or time-varying, the results may not hold.

trials rose that noble saint.

Thursday, June 30, 1881.

IN THE PAPERS, S. S. LEEDS, N. Y.

[illegible]

better service. To leave God for God, not to
 Him, is, other to love Him better, and with greater
 purity. I am overwhelmed with the magnitude of
 such an example!" So are we. To leave God for
 God. Yes, even in the true devotion, the true
 sacrifice, his devotion and joy and love, the duty
 of his and his duty. At such times we are
 vied to God's will, and renounce our Father that we
 may have more of Him. For ever on this great truth.

CHRISTIAN BAPTISM.

Baptism is the sacrament of our water. As
 Tertullian says, "in that, by washing away the spot of
 early blindness, we are set free and admitted to
 eternal life." But why was water used for this
 sacred purpose, and why has it been so
 sacred, which is so worse to all nations? Is it
 sacred still up to the present time? What
 is the true principle of Baptism? Is it in
 Christianity? Is the use of water a mere acci-
 dent? Is the outward ceremony of it a mere
 spiritual truth? Is there something in the outward
 and requiring that it should be so? These are
 our view of the Baptism. But this has already been pre-
 sented to the public in theory and practice, and
 our best interest is to be kept in the light of the
 Let us now review the history of the Baptism
 of the Church and its history, as reflected in the writings of
 the Holy Fathers. With this object in view we shall
 call a few suggestive passages from their writings.
 Tertullian notices the prominence of water in the
 According to the Latin language, the Baptism was
 performed was caused by "washing the body" and
 the body was caused by the "washing of the body."

[illegible]

material for washing away, leads men to flatter themselves with a belief in omens of purification, how much more truly will waters render that service through the authority of God, by whom all their waters had been constituted.....And thus when the grace of God advanced to higher degrees among men, an accession of efficacy was granted to the waters. They who were wont to remedy bodily defects, now heal the spirit : they who used to work temporal salvation, now renew eternal."

NOVEL READING.

THE world will have novel-reading. It is a luxury which it cannot dispense with. Fiction is the world's joy and delight, and few there are who would renounce it though we might protest against it ever so vehemently. A good novel, a delicious tale, a sweet book of fiction makes men's mouths water, and woe be unto those who try to put down novel-reading! But if the carnally-minded millions will have their fascinating and fatal love stories, the spiritually-minded surely require a higher standard of reading. More solid and wholesome food becomes the souls of those who love the Lord. Ministers, missionaries, preachers, devotees and all those who care more for the interests of the soul ought to keep aloof from novel-reading. We do not look upon such reading as a sin. It is not in itself venomous or demoralizing. None will deny that there are many good books in this class of literature, and many which have a decidedly moral tone and tendency. But barring these exceptional volumes, novels as a rule are calculated to vitiate and corrupt the young. Therefore our counsel to religious men is that, upon the sacred principle of eschewing

whatsoever causeth thy brother to stumble, they should wholly abstain from novel-reading. If we give up wine and meat for the benefit of our weaker brethren, why shall we not set our faces against this admitted evil, which is feeding and nourishing so mightily the carnal propensities and lustful imagination of gay and thoughtless youths? If you have read half a dozen novels, that is enough. The habit of novel-reading is an evil which must not be tolerated, while the pleasure of the thing is so carnal that we must shun it as poison. Let us treat it as a matter of sacrifice, relinquishing a questionable pleasure for the world's redemption.

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FORGIVENESS AND CHASTISEMENT

THE New Dispensation is multitudinous for as here as well as in other parts of the world. And the progress of it of the Dispensation is due only to the absence of faith and piety on the part of its enemies. It gets no offence; it gets no hindrance. Yet they hate and strive to retard its progress with the virulence of angry opponents. Only because they do not believe in its power and have no confidence. If they do not believe in Christ, if they deny Providence, or if they think that wine and love dissipate and destroy every true principle, is he destined to be a Dispensation? or what other way have we to save the world from its present state? The world is already full of God. Millions of souls are already saved and are carried up to heaven, and will be saved more. The Dispensation is not a new religion, but a new way of life. It is a new way of life, a new way of life. For each soul is a new soul, as it is a new God and a new man. Every Christian presents

[illegible]

1900 11

I have been thinking of you very much lately. I hope you are well and happy. I have been very busy lately, but I have managed to find some time to write to you. I have been thinking of you very much lately. I hope you are well and happy. I have been very busy lately, but I have managed to find some time to write to you.

cious ! Gentlemen of the world, you are fortunate if they do not talk to you. You think all is quiet at night ! Well, well—Blessed intonation ! I wish I could fancy as you do. But I cannot. My ears are Pagal ears. Human voices I do not care about, for they can be easily silenced. Night will hush them at once, or I may hide myself where they are not. But the endless speech of things that have no tongue amuses me, confounds me, and pursues me everywhere and at all times. This material universe is a vast talking apparatus, and day and night I am at its mercy. It talks and talks, and is never tired of talking. The heavens above speak Hebrew, the mountains talk Sanskrit, the seas and oceans speak English, the winds speak French, the birds speak Persian, the stately trees speak German, the grass and the flowers speak Bengali. How many languages and dialects ! How many sounds ! There are shrill voices and deep sounds, there is a grave and commanding tone, there are sweet and delicious tunes. The universe is verily a university in languages, and a vast cathedral organ in music, combining all notes, terrestrial and celestial. But what is it that it says to me ? What is this eternal garrulity about ? Listen. As I look above I see millions of stars. These are continually singing hallelujahs and praises unto the Eternal. Here a bird flies, and there another, saying Rise above the world's creatures of the flesh and soar in heaven. The ocean says, Deep andathomable is the mystery of Divine economy. The reptiles say, Be not Obedient as we reptiles and creeping things are. I have a nosegay in my hand, all the flowers exclaim, O tender ladies' voices. Be soft as we are ye men of the world and soften your hard hearts. The war is blowing hard denounce my vices with a loud tone, saying, Rebel ! let the mighty wind of Divine inspiration drive away these rebels ! It rains, every drop of rain

talks and preaches, saying: Sinner, wash away thine iniquity with the shower of heavenly grace. My whole body talks the thousand times and the myriad times of my Lord all day, saying: Remember Him, the Lord of life. There are the voices of many voices and sounds, all uplifting, soothing, commanding and instructing me. The clamor of myriad voices may be too much, but it is vital edifying and sanctifying. And absorbing too. I live in this world of voices; I have got accustomed to these sounds and words, I even feel joy sometimes. Oh! it is a pleasure to hear the Word everywhere. Omnipresent Divine Sound! Thou hast swallowed me. Talk, talk, Thou Infinite Spirit, preach, preach Thou Thundering Voice. I am all ear. I do not need books. I am enough of preaching in nature. Book lore? what?

Paras.—

Never argue with Satan. Eve argued and was lost. Christ simply said, "Get thee behind me, Satan," and he was triumphant.



THE *New York Independent* has conferred on us rather unusual favor by reproducing in its columns the whole of the second number of our paper, excepting the gleanings. Our cordial thanks we send across the Pacific. Is it true then that there are many among the liberal thinkers in the New World, whom our Christian brother represents, who appreciate the New Dispensation?

Thursday, July 7, 1881.

PRAYER FOR THE QUEEN

SOVEREIGN of the universe, bless our earthly sovereign, our Queen-Mother Victoria, and bless her rule unto our temporal and eternal welfare. Her throne in India no earthly hand has set up, nor is her sovereignty an accident. Thou, O God, hast placed her throne in this land, and Thou hast placed the imperial diadem over her head and the sceptre in her hand. Thou hast invested her with authority and power over millions of people, and the warrant of her high office bears Thy seal and signature. Our mother Thy daughter, Victoria, hast thou exalted over the nations. Who can deny her authority? Who can resist her power? Who is her equal in this land? There is none greater throughout the length and breadth of India. And her Administration has Thy made us end unto this country. I am not brought under her sway. The history of British rule and its temper in India is the history of her administration from its infancy and growth to its maturity and perfection. It is a history of progress and improvement, of good and beauty, of wisdom and justice, of peace and prosperity. It is a history of the living Gospel of a nation's exodus from darkness and idolatry to the promised land under the benign rule of the sovereign appointed by Thee. We see in this scripture Thy direct dealings with our nation and Thy merciful gifts to us through the British Government. As we read this truly wondrous sacred gospel, we are drawn towards Thee, O God of Providence, in gratitude and towards Thy daughter in loyalty. We will not say that the British Government has done us immense good, for it is but an earthly instrument in Thy hands. We will render unto Thee our thanks for Thy best

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WORDS OF SYMPATHY FROM THE
NEW WORLD.

Willard's "New Testament Geography," the only one of the New Testament books thus accepted in the New World, has been deposited at the Rev. D. L. Howard from Michigan will show:—

My dear Sir: Will you permit me to send
you a word of welcome to your new home, and
to express my sympathy for the noble thoughts
which are at work in the mind of the
Y. N. C. A. address at Calcutta. We are
in New York, and I am glad to hear
of the success of the New York Y. N. C. A.
and how so impressed with the noble work
which is being done that I want to do
something in this day and age.
I am sure that with his spirit, and his
heart for the world, it seems to me that you
are the one to do it. Christianity, as I
understand it, is a religion of love, and
of service. I am sure that you are
the one to do it. Christianity. It is the
glory of the world, and I glory in it. I
am sure that you are the one to do it.
and I wish you God-speed.

I have read the book (which is very
interesting and instructive) and
I have been very much interested in
it. The book is very well
written and is very interesting.
I have been very much interested
in it. I have been very much
interested in it.

attitude of semi-hostility and disdain rejection. It is a pungent reproof that one not reared a Christian should exhort a would-be Christian minister to revere Christ. I have observed however in this country that the bitterest enemies of Christianity have ever been its ministers. They were as unreasoning probably when they were ministers as now they are that they have ceased to be such. Your "copulative conjunction" is one of the key words. It is the one interest *and* the other that shall protect and save the world. I take the liberty which I trust you will pardon to send you a copy of a discourse which I delivered to my own congregation. It will explain itself. And I am glad to know that it met with the hearty approval of my people. My congregation is one of about one thousand congregations in the United States known as Universalists, and the chief distinction of our faith is that all men are brethren and that God is the Father of all souls and will be their Father forever and bring all at last in the ages to come into holiness and happiness. I see in your movement the best expression of the great law of unity, and I cannot withhold this word of thanks to you. With great respect I am your obedient servant, E. L. RIMFORD. Detroit, Michigan, United States of America. May 23rd, 1881."

For these words of genuine sympathy and encouragement we offer our heartiest gratitude and love to our American brother. A few such epistles as the above will tend more than any thing else to knit together America and India in loving fellowship at the foot of the common Father.

OUR SUSPICIONS.

You Christian brethren, we are here to tell you in our own words, and in our own way, what we think you will be doing to our Master. Do you wish to know what those suspicions are? We shall be candid and outspoken. For we love you with brotherly love, and our respect for you is great. We really fear, brethren, you feel as toward Christ. There are certain important things in your Master's teachings and life, which, if strictly followed, would expose you to ridicule and laughter. You are, therefore, we apprehend, constrained for the sake of the nineteenth century to curtail the more offensive and 'barbarous' features of Christ's doctrines and practices, and adapt Christianity to the spirit of the age. 1. We suspect you have not much regard for Christ's simple garment, so you put on your own. If you love him, you should put on his flowing garment, at least now and then. 2. We suspect you do not attach any importance to his habit of going to the mountains to pray. Why should you not honour him by doing as he did? Is it foolish or imprudent or unnecessary for a disciple of Christ to go occasionally to the hills to pray? Is the servant greater than the master? 3. We suspect that you love the Son more than the Father, and that your love for the former is greater than your love for the latter. And herein we fear you run counter to your noble Master's remonstrance. Did he not say,—Do not call any good, there is none good but the Father? How should you not satisfy Christ by giving him only the Son's portion, reserving the larger and brighter portion for his Father and your Father? 4. We suspect you do not relish the spirit of asceticism enjoined and exemplified by Christ. You do not seem to like processions through the streets with bare feet, playing on the mandarga and the ektara, eating o ca-

THE NEW DISPENSATION.

1

[illegible]

Paras.—

[illegible]

On the 11th inst. a small boat was sent out to the
the white island. It was found to be a small island.
It is the one No. 12702. The island is a low
up into the sky and is a small island. The island is
the island is a small island. The island is a small island.

THE NEW DISPENSATION

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Friday, July 15, 1881.

IS IT FICTION?

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John or Paul is like a chapter from the Arabian Nights'. The best way to check this Christian heresy is perhaps for the Hindu disciples of Christ to proclaim boldly that John and Christ did not come to them as saviors. Can any Christian missionary contradict this fact? Let him try. Meanwhile we shall go on contending and irritating every converted 'Christian' in the land, who failing to understand the higher things of the spirit, declares them to be 'idiotry'. If a Christian can laugh to have 'Christianity' with opening heaven and diving vision to mortals he may say with the unbelievers, 'What is God?' I know Him not, I have not seen Him.

THE SEVENTH COMMANDMENT

In his book on "Christian Institutions" Prof. Stobey thus explains the principles of the Seventh Commandment — 'Of this it is enough to say that here we know well in our consciences that it is not only the sternness of the law who invades the sanctity of another's home and happiness that falls under the condemnation of that dreadful word which the Seventh Commandment uses. It is the reader and writer of filthy books. It is the young man or the young woman who allows his or her purity and dignity to be sullied and stained by loose talk and loose company. It is the carelessness of the marriage bed in the privacy of our English homes, none of our cities, of our no exception, mistakes, however much we may condemn or pity those who have gone astray. It is this is making light of that which is disregarded in our eyes as being good in all which if lost in a few years is the ruin of hundreds. It is not the loss of a few men but of civilization. It is the shame of

and a little relapse into barbarism." The words have a weird force and a grave import in India in these days. The seventh commandment has been rightly enshrined in the Hindu scriptures, and it has always been a sacred and respected law. The virtue of chastity has been a deeply graded law in all ages. But now with the ravages of foreign influence and vice we really feel alarmed about its future. Sin is a spreading evil, but when to this is added the social war which is already raging furiously in the land the prospect becomes most gloomy. May God avert the impending danger! May He make the seventh commandment always dear to native youths and prevent their relapse into barbarism!

NANAK'S TEMPTATION

THE Sikh story relates the following anecdote of Guru Nanak's temptation which resembles one of similar incidents in the lives of Jesus and Buddha. As Guru Nanak, Bhai Preet and Raiji Marhara were crossing the Ganges on a boat for five days and nights they met Kali Yogi on the way. This strange person had the shape of a woman, and was very beautiful. Her right side of her face was covered with black paint and about her neck was a garland of dead skulls. Her hair was dishevelled and her mouth was wide open. As she came near, Bhai Marhara was greatly struck, but Bhai Preet said to Marhara, "Don't be afraid, she is a demon. Nanak said, 'Marhara, be not afraid, for I am the God.' I said, 'I am the God, but I am not the God.' and Nanak said, 'I am the God, but I am not the God.' and I am not the God.' Marhara said, 'The God has been made!'

in the doctrine which the New Dispensation has often so clearly set forth, namely Christ's indwelling spirit in Paul and Peter and Socrates, and in all the saints of God. "Seeing then he was in Paul, will doubt that he was in a similar manner in Peter and in John and in everyone of the saints. And not only in those who are upon the earth but in those also who are in Heaven? For it is absurd to say that Christ was in Peter and in Paul but not in Michael, the archangel, nor in Gabriel. And from this it is distinctly shown that the divinity of the Son of God was not shut up in some place or person. It would have been in Michael and not in Paul. But is the presence of Christ in each individual? No. Only in proportion to sanctity. "When it is said," says Origen, "that Christ is in each individual in as great a degree as the amount of his merit flows." In other words, so far as we are holy and divine, they are with Christ. So far as a man is in God so far is he in Christ. Christ is this universal spirit of God. Spiritus Sanctus. How philosophical!

Paras.—

A HOLY man or old man seeks to live the interior life in three words, Fugit, Silence, Rest. Flight from all that would lead the soul from God. Silence internal and external that it may hear His Voice. Rest of the heart and mind in Him.



How much has been said regarding the New Dispensation might have been said in plain words following the advice given by the Holy Father. Let everyone then who desires to reach the higher spheres

ed about words and language, seeing that in every nation there prevails a different usage of speech—but let him rather direct his attention to the meaning conveyed by the words, than to the nature of the words that convey the meaning."

THE Vow of Rest and Meditation, somewhat after the style of the *Cénarum*, was instituted on Friday last, the 8th instant. Every evening, from 7 to 8 P. M., the devotees meet together. The minister utters a few introductory words to help the exaltation of the soul above all secular thoughts and worldly cares, and its concentration in the All-Soul. Each devotee then sitting in a fixed posture, still and almost motionless, meditates on the burning presence of God and gradually enters into deep and tranquil communion with the Sweet Spirit. The meditation, which lasts for nearly an hour, closes with a short prayer and a hymn.

THEY have formed most unworthy notions of Christianity who hold that the truths taught by Christ are to be found nowhere else, and that the Christian's monopoly, from which the entire heathen world has been excluded. We wholly disclaim an exclusive Christ. Our Christ is universal religion and universal morality. The very same essential truths which the Lord revealed through Jesus, He had vouchsafed to other prophets as well, and had engraven upon all human hearts. On this point testimony is not wanting in the writings of the early Fathers. Origen distinctly says:—it is not therefore matter of surprise that the same God should have sown in the

14. NEW DIRECTION

heart of all men these truths which he taught by the power of the Spirit in order that at the day of judgment every man may be without excuse, having the requirements of the law written upon his heart — truths obscurely alluded to by the Bible.

WHAT we have so often said finds a parallel in the statements of a native evangelist in the Baptist Missionary Society's Report. Read the following —

The work of evangelization in India should I think be purely oriental. It must be. The salvation of India has to face the asceticism of Siva and Krishna. The ascetics of India are captains-general of Hinduism. Proudly armed men could not form an army against them. Living has to go, like the dead, without purse, from province to province, to proclaim Jesus and His crucifix to the people. Difficulties may arise, but patience, faith, and prayer will surely overcome them. The same Hindus who have not and need Mohammedan takirs will hear and feel them. The Mussulmans will not be so hostile as is supposed or anticipated. Ignorant people will sometimes be treacherous, but their antagonism will vanish away like vapor, if the long-suffering and lowly meekness of Jesus be followed in keeping the temper under control and showing love to enemies.

It seems surprising but it is a fact that traditions and superstitions are far more influential than those which are based upon reason. The latter are extremely sensitive and would creep under the least contradi-

him. But the firm rate even more thin-skinned and cannot even bear the thought of tolerating adverse opinions. The Mussulman in spite of his traditions forbids that even tolerate the Catholic. The Arian may quarrel with orthodox Calvinism. But tell a Jew to renounce that you regard conscience as God's Voice, and he will become furious. And in the end that edacious Hell has got so far as actually to believe in Providence. He sheds tears during prayer and there will be a singing forth among those who most affect to be enlightened and make the most noisy professions of liberalism and love of truth. The sceptic the man of little faith, professes to be the most tolerant and the face of the earth. He expects every body to tolerate his own dogmas as vagaries. But every Christian must visibly attack and malign, and the very name of a true believer is: *hater of sinners*.

Friday, July 22, 1881.

VIRTUES APPLIED TO CHRIST

[illegible]

of the present age. How refreshing is it to see that in the depths of devotion and love the pious Hindu and the Christian saint possess one heart, and are united in the sweetest sentiment. A Hymn to Christ, composed by St. Clement, furnishes us with a number of words and phrases, somewhat quaint and running far into the regions of unusual metaphor, which can find their parallel in oriental imagery alone. We gather the following among others from the above Hymn :—Bridle of untamed colts ; Wing of unwandering birds ; Helm of ships ; Shepherd ; King of Saints ; All-subduing Word ; Support of sorrows ; Husbandman ; Fisher of men ; Heavenly way ; Perennial Word ; Immeasurable age ; Lustral Light ; Fount of mercy ; Heavenly milk of the sweet breasts of the graces of the Bride. Such effusions of warm devotion have a charm for us Hindus, which we cannot possibly resist. The stiff dogmatism and outlandish phrases of modern Christianity seem to us foreign. But surely in the Fathers we recognise cognate spirits, kinsmen in devotion, brothers in prayer.

NOTHING SUPERNATURAL.

We will discard supernaturalism, even to the extent of denying its very possibility. Nothing of a supernatural character can ever find a place in our theology. The New Dispensation is thoroughly natural. If there is anything unnatural in doctrine or practice, rest assured it is at variance with our creed. Our God is the God of nature. Our inspiration is natural inspiration. Our book is the volume of nature. Our guide is the voice of nature. Our language is the poetry of nature. Our salvation is

natural growth. Our eclecticism is the harmony of nature. Our Christ is the Christ of nature. Our Baptism is natural baptism. Whatever really transgresses or transcends nature, and is an acknowledged departure from its established economy must necessarily contradict our faith. We shall have no miracles, no visions, no saintly visitation, no God's writing, no voice in heaven, nothing in short, that means either a violation of natural law or keeping nature in abeyance. We believe in ordinary nature and extraordinary nature; we believe in things that usually happen and things that are of unusual occurrence, we believe in common people and in uncommon greatness, we believe in wonders and miracles in the sense of extraordinary and remarkable phenomena. That is to us a miracle which astonishes us by its unusual character, which is wholly unlike the ordinary course of things and which the known laws of nature often fail to account for, but which can never be regarded as involving the least violation of nature's economy. A transgression of nature is a physical and a moral impossibility. Even God cannot subvert nature. To overturn nature is to overturn God, for God is nature. He cannot contradict it: He cannot be above it. If nature means the uniform working of God the constitution established by Him there can be no hostility between the two. Nature and God are almost regarded as convertible terms. There can be no such thing then as a miracle in its popular conception. For God never does, nor can He ever contradict Himself. If it be argued that with God nothing is impossible, we reply that to act against nature, that is against His own established economy is impossible. What is established is inviolable, and surely God cannot be wronged. The craving for signs and wonders which Jesus so sharply rebuked, is a weakness and a want of faith. The greatest

miracle is God Himself, and on earth what is more miraculous than the Son of God?

INCARNATION.

THE doctrine of Incarnation is common to Hindus and Christians. Yet their ideas and conceptions of incarnation differ materially. Both believe that when the world is immersed in wickedness and enveloped in darkness the Lord of heaven and earth, in the plenitude of redeeming mercy puts on human form, and comes down to live on earth as a human being with human passions and feelings, and having completed the work of redemption goes back to heaven. Both maintain that this incarnation of Divinity is a composite being God-man, in whom Deity and Humanity co-exist. In the estimation of both the incarnation is more than a mere prophet or prophet, and is divine, and therefore they give him such honours as is due to God Himself. The Hindu, however, recognises many Avatars; while the Christian looks upon Christ as the only incarnation of God. But is the difference only numerical? No. Far more serious and radical is the difference between Hindu and Christian incarnation. In Hinduism God Himself appears on earth as man. The Avatar is the identical Creator of the universe, the Infinite Supreme Brahman Himself. In Christianity it is the Son of God who comes in the flesh. Not the Creator, the Unborn Eternal, but the Begotten Son. The Hindu identifies the Lord of Heaven with the Avatar on earth in an essential and identical unity, recognising no distinction and repudiating the very possibility of a difference. The Christian while recognising the identity, distinguishes the one from the other as the Father from the Son. In Hindu

theology Krishna is the very God of the universe. "I am the cause of the whole universe," says he. "I am the Ruler and the All-sustainer." "I am the Beginning, Middle, End, Eternal Time." And Arjuna, devoted worshipper thus prays: "Have mercy on me, God of Gods." The Christian view is summed up in the words of Christ: "I and my Father are one," in which he claims both sonship and identity with the Divine Father. And though he has been adored by many orthodox Unitarians with almost idolatrous reverence, the fact of his being the Son of God is never lost sight of. Krishna is nothing if not the Almighty God. Christ is nothing if not the Son of God. It is heresy to talk of Krishna as the son. It is heresy to accept or preach Christ as the Father. Christ never said, I am God. He never proclaimed himself the like the Father, the Unbegotten Eternal Spirit. He was simply the Logos, an emanation from the Creator: he was born and begotten. He came to do the Father's will not his own. He was sent by his Heavenly Father to do His work. So he said, and so the true Christian believes. But is the Son entirely human? Is he not invested with divinity in the eyes of his numerous votaries, Trinitarian as well as Unitarian, orthodox and liberal? Yes, there is divinity in Christ. Nay, in Christ dwells the divinity of the very God. How? As the Father dwells in the son, not as God dwells Himself amidst humanity. Christ is the Son of God, and as the son manifests the Father, so in all his words and deeds he reveals the divine nature of his Heavenly Father. Is Christ an incarnation? Yes, in the Christian sense, not in the Hindu sense. Christ may be regarded as a perfect incarnation of the Father, if we may so express ourselves, or a final representative of the Father, or better still, the Father born and begotten in the son. In comprehending this great truth some may experience

considerable difficulty. But here too, as in many other instances, our oriental and national conceptions throw abundant light. We are quite familiar with the idea of the father being born again as the son. The son is the father reproduced. The wife, in Sanskrit, is called Jáyá, or the person in whom the father is begotten in the form of the son. This Jáyá theory helps us to understand the doctrine of the incarnation of Christ, which is otherwise a mystery and a stumbling-block to many. It is no mere rhetoric that recommends this oriental idea. There is truth in it. The son is really made in the image of the father. How the father is reflected in the face and temper of the son ! In the body and the mind of the son we see the father reproduced in miniature. In the son is the father incarnate. The father lives in Himself ; and lo ! he lives again in his son. So the Lord God lived in Himself, the uncreate Spirit dwelling in infinite space. Then was the typical Son born. Or rather the Father was born in the Son. Being His son Christ naturally partakes of the Father's nature, and shines in His glory, and lives in His divinity whose emanation or Word He is. And all who are in Christ are also sons and co-heirs of the Father's kingdom. Let the misguided and the heretical then fling away the fiction " Christ is God," and proclaim Jesus as the Son of God, in whom the Father lives and is glorified.

THE YOGI.—I.

My greetings to the readers of the *New Dispensation*. I desire to follow the example set by PAGAL, and propose to give my experiences too to the world. I am not a Rishi, nor a Muni, nor an anchorite, nor a

[illegible]

come.' That cannot be. It is unatural. For one must see outright, at once. Or I imagine True Yoga is like this. -Here art Thou, O my God. I plunge into Thine infinite joy. So true, so sweet, so easy is my Yoga. If you wish you can have it.

P.D. : —

THERE are three significant names in the later Vaishnava dispensation, which etymologies suggest the doctrine of Trinity. These are *Alakṣa*, *Chaitanya*, and *Nityananda*. The first means One without a second or the Father, *Chaitanya* means Willing or Reason or Logos, *Nityananda* signifies Eternal Joy or the Comforter.

ON Saturday last, intelligence was received of the death of the wife of our beloved Apostle, Gen. Giovanni R. A. which melancholy event occurred on the night instmt. in a small town near Rungpore. She had suffered from chronic dyspepsia for more than a year, and her sufferings ended in death. She was lively and quick, patient and modest, and she bore her privation with ungrudging calmness. For the soul of our departed sister prayer was offered in the Sanctuary, on Sunday last. Her two little boys offer themselves as worthy subjects of special solicitude and care, and we appeal to our friends in the home that the little ones may be reared up as they ought to.

DEAN STANLEY is dead. In the *British Chronicle* is set his leading spirit. Christianity was

of its most valued varieties, and Christ our dearest
 friend and large-hearted servant. A stern oppo-
 sition of our views and character to do his work
 within the Church, slowly and quietly, and so ex-
 tended no so far in the present times, to
 realize the Christian faith and develop the spirit
 of the New Dispensation in the West. Noble spirit,
 and best of the Masters work well and with
 our own hands. The services that he has rendered
 to the cause of Christ through the world are not
 equalled by any other who will ever do it, but the
 most grateful. A soul so sweet and pure
 as his own. If we did we have and have
 a God who is loved. Now that he is gone, the
 world will never again have a man who will
 do it with the things of the world. God
 is the God of the world, that the Lord may be
 his blessing in his loved child.

It was a happy thing that I had two of the
 Native Christians in Calcutta to get up a company.
 On Friday last, I had enough to include Christians
 and Pagans in a list of five. Such events are so
 providential and indicate the workings of the
 Spirit and suggestive of the finger of the Living God
 in the education of His true Church. That time
 among our countrymen who really and truly love
 Christ, whether Christians or Pagans, is the New
 Dispensation. A new era in the world, and a new
 attitude of the world as to the work of God
 wishes. He desires that all who are true to
 Him, that they go on with the work of the
 world, and that they do it with the same
 spirit as the world has been doing. The
 spirit of the world is the spirit of the world.

A new Law is set forth as to past in the new
 dispensation. The Reverend gentlemen also pointing
 out as best they could. This attempt at such
 a system in which God should reign supreme and the
 Law of Christ should be every heart was made in
 vain. We might have more of such attempts.

In the next determination a Christian we have come
 across is that given by Justin Martyr. It is simple
 and clear. Every man who lives with Reason in the
 World is a Christian. The Logos makes a Christian.
 Therefore there are other Christians besides those
 whose name has given the name. How many are
 among the so-called heathen and how many
 people are entitled to be included among true Chris-
 tians and worthy of honor as such? The testimony of Justin we commend to our readers.
 We have found right that Christ is the Word of
 God and we have declared above that He is the Word
 of whom every race of men were partakers and
 that who live reasonably are even so called in the
 World as Christians even though they have been
 thought heathens as among the Greeks Socrates
 and Heraclitus and men like them and among the
 Romans Abraham and Antioch and Arminius and
 Menelaus and Elias and many others. So that even
 those who live before Christ and live even after
 Christ and are called to Christ and still they
 lived reasonably."

[illegible]

Friday, July 29, 1881.

111: 111111 IN NO CONVERSION

[The page contains faint, illegible markings and noise.]

men admirers than truth. I think so, I suppose. It may be. Perhaps, as in all such phrases implying uncertainty will be received everywhere with approval and even applause. But in emphatic assertion the world will not follow. The chief of darkness is the crown of glory, while the man of faith retires loaded with indignity. Dare you say Here is my God? The answer may cost you a year's life. The great is your reward if you say after the manner of the Lord'sointed servants. I think nothing from the evidence of a sign that something like a First Cause exists. Some might tell you that and I think you must speak with authority. The way is very hard for those who have seen the apostles of God who speak as God speaks, who speak with authority of faith makes the world's opinion. Such men are almost at the limit and I hardly expect to find two in the present century. The New Dispensation is simply irresistible. For whatever it says it says with authority. God speaks through it, and therefore it has no filtering agent. It speaks with power. Even were it all as I said it would bring New Birth, that many thousands should be saved at the time of the present Dispensation. They dislike us because we do not speak like them, with "we" and "aw." In matters of faith we have the faith and truth as a rule of life. If we speak we must speak with authority and truth, we shall not speak at all. We will not play the game of the world's game. We will not exchange Heaven's majesty by using the language of the world with a view to please men. In the kingdom of the New Dispensation the Lord has given the crown's mouth. Truth is heroic.

SUPERSTITION AND UNBELIEF

IN trying to escape the clutches of superstition one
 might be tempted to dash against the rock
 of unbelief. A man and Death make
 superstition a necessary evil, and man and
 woman fully prove it. But on the Sylls
 and Chavlis of superstition and unbelief who can
 believe that they are in the heaven of the
 New Dispensation. A man and the Divine Captain?
 I have taken note of the dangers on my way, and
 will not let you be saved from both
 these evils. A superstition. B. and C. is
 the New Dispensation. B. and C. and
 pass on safely to C.

- A. God speaks to me.
- B. God never speaks to man.
- C. God has spoken to me by His word and has still
 speak to me.

- A. Divinity is everywhere.
- B. Divinity nowhere.
- C. Divinity is everywhere.

- A. The Bible is the only scriptures.
- B. No scripture written by God.
- C. He writes the truths of all scriptures.

- A. God have I seen.
- B. No man can know the Unknowable.
- C. He is everywhere. He is everywhere. He is everywhere.
 can see with the spiritual eye.

- A. Only one religion is true and the rest is false.
- B. There is no true religion.
- C. Every religion is true and the rest is false.
 truth and purity.

- A. Mohammed is the apostle appointed by God to save mankind.
 - B. There is no apostle or prophet.
 - C. All sects, religions and nations, and the leaders of all great religions are Heaven-sent apostles.
-
- A. Christ is the way.
 - B. Christ was an imposter.
 - C. True discipleship, as Christ taught, exemplified, is the way.
-
- A. Only this river is holy.
 - B. No water is holy.
 - C. All water is sacred when it flows from God.
-
- A. Take me, exclude the rest.
 - B. Exclude all.
 - C. Include all.

NEW SOCIAL CODE.

THE New Dispensation renders a new social code indispensable and inevitable. It does not reach the old ground of life, or it cannot stand. If we have reformed our ethics and religions, we must reform our domestic and social life. If the light of a new truth has entered the chambers of the heart, surely it will fasten upon the affairs of our daily life and upon the varied relationships and obligations of our social existence. As yet, however, and in the young world, no long-looked-for crisis of domestic life with the new and broad principles of the New Dispensation has yet come. As yet, we have not seen the new social code which

manded—new rules of life in keeping with these ideas. A new code of social rules is thus the demand of the age. If not detailed laws and by-laws, at least the general and fundamental principles of social purity and happiness, the emancipated and spiritualized India of the New Dispensation most urgently demands. Who can be deaf to the cry? If the code in demand is not forthcoming, the romance of the present Dispensation will evaporate after a time as a fading beauty, and pass away as the baseless fabric of a vision. Modernology may shine and last for a while, but it cannot last. Nor is it likely to spread or find favour. A new system of eclecticism made up of the truths and principles of all religions, may seem like yonder rainbow in the high heavens, but men will not trust it if it is wanting in reality. Life alone can recommend a creed to the acceptance of mankind. Is the Gospel of the New Dispensation a mere combination of theologies, or is it eclectic truth exemplified in eclectic life? Surely the light vouchsafed by the Lord unto this nation is the light of life as well as of truth. It is not merely the union of Hinduism and Christianity and Buddhism; it is also the union in life of Jesus and Chaitanya, of Gotama and Moses,—of yoga and bhakti, conscience and wisdom and love. In our understanding the lights of all ages, and in our character the lives of the saints of all ages shall be amalgamated in a beautiful synthesis. The man of the New Dispensation must mould his daily life, perform all social and domestic ceremonies in his house, such as marriage &c., and regulate his dealings with his wife and children his parents and brothers and sisters, his masters and servants, according to a definite social code, in which the examples of all saints and prophets shall be duly harmonized. Such a code let us ask the Lord to give us. The fundamental principles of social morals which ought to guide us

we shall endeavor to discuss with the aid of His light.

THE PAGAL.—IV.

I THINK I belong to the "violent" species of Pagal. There are some men in the lunatic world who are quiet and mild and perfectly inoffensive. Irritate them, beat them, they are quiet as lamb. They are always retreating alone, and do no harm to any person. But there are others who are violent and mischievous. Anybody that comes in their way is sure to be molested and abused and maltreated. They will beat anybody they see or pelt stones or administer blows, or cause grievous hurt. Nay if greatly irritated they may even take the offender's life. Many a brother-pagal, I know, has committed murder in a fit of uncontrollable rage. I am one of this class. Where I live you will find sharp weapons, hard and heavy stones, and several other missiles intended to do harm to those who may incur my displeasure. My eccentricities offend great many people that pass by, and I am always trying by words and gestures and deeds to annoy people. I am so mischievous that I am always inventing things which are most calculated to vex people. Directly they get angry they come closer to me and begin to protest and remonstrate. I laugh at their folly. They become desperately wrathful, and after abusing me most wantonly for my unpleasant and atrocious oddities, they begin to beat me. Now it is my turn. Can I bear such indignity and persecution? I do not—we there are a single party. Why then should they disturb me? If they do not like my eccentricities and pranks—they are quite mistaken—let them go away. Why should they

malice and enmity to me? If they ask why and I confess to irritating them by my obduracy I say it is my nature, it is my *Paras*. But they are not Pagals. Why should they then treat me thus? Well I must be revenged. My enemies, not one or two, but a thousand, must be made to learn a lesson. And I am ready. A big piece of stone, weighing some ten stones, out of the hill of patience I hurl against the head of an antagonist, and lo! he is levelled to the ground. Some run away but others are thrown into fits of frenzy by my triumph. Sharp arrows of kind words I sow upon the desperate in an exulting spirit, and I disperse them like chaff. Other men I lead a large vessel full of the water of forgiveness I pour upon their hot irate heads. As my exultation increases, I run about the streets with the Lord's prayer, and apply it to every body I meet with. If they are sick, clamorous and reviling I restore them with sharp and long-continued denunciations which inflict fatal wounds, and is most triumphant in my defeat. One after another, my enemies fall, and I result to injury by exulting and rejoicing and decking about ferociously. I am desperate. My imagination has at last reached the boiling point. I fiercely brandish the sword of forgiveness, and plunge it into the breast of every man I see. And lo! at last it is over. Well served they have been! Forgiveness, charity and prayer are really most violent weapons of conquest. Now, and I am assured I could not meet a more cruel in this world without them.

Paras.—

It grows as the sun in the morning, and we least expect to find it a heavily armed warrior, who covers the whole of our country. As a soldier in the Austrian service a Lieut. Col. of the 1st

approvingly and thankfully of the "light in the east" and fervently prays that the works and doings of our Church "may be crowned with the best success." God bless the Austrian officer for his Brotherly sympathy !

THERE are men who expect us to write less indignantly, severely of the prevailing sensuality of the age. We write always under an overwhelming sense of the dire evil, and a prayerful consciousness of our grave duty towards the important interests at stake and therefore the least departure from our line of action is simply impossible. We have no choice in the matter. The pen writes as the Lord dictates. Our onslaughts upon the two formidable enemies of the New Dispensation, immorality and sensuality, must always be characterized with unmitigated and ruthless severity. Satan deserves no mercy. To treat him lightly is to welcome his infernal reign. The best way to put down vice is to attack it desperately. Nothing is strong enough when the moral interests of future generations are considered. If there are drunkards, and profligates, adulterers and friends of harlots among our educated classes, whether Brahmins or non-Brahmins, who are secretly carrying on their infernal works, the New Dispensation must make them quake and tremble. Let us pray and fight till these men give up their filthy trade, and the country is freed from the pestilence.

Friday, August 5, 1881.

DRAMA.

Our drama exercises an influence upon society far more salutary than that which the press has been able to exert.

knowledge to exert upon the destinies of nations. Nay its influence is even greater. But as every good thing in this world is liable to abuse, and has proved a prolific source of mischief, the drama is no exception. In this country the history of the drama during the last twenty years has not been altogether such as to cause rejoicing and congratulation. It is a chequered history with extremely dark shades. National morals have suffered grievously, and many there are who hesitate to send their sons to native theatricals lest they should come back with their tastes corrupted and their baser propensities inflamed. Are we then to reject the drama? It is a sacred gift of God; at least so we regard it, and so we revere it. So potent an instrument of national regeneration every true reformer must feel tempted to wield in the interests of his own country. Is it not possible to bring serious subject on the stage? May we not teach the profligate to repent, help the worldly-minded to become godly, arrest the growth of prevailing unbelief, and turn the nation's thoughts, tastes and sentiments towards God and truth through the drama? May we not thereby advance the cause of the New Dispensation? Yes, we may. The question is,—Will God consent to have His holy Dispensation represented on the stage? Does He wish it? Does He command it? Let us devoutly ask the Lord.

IS THE BIBLE INSPIRED?

TOUCHING the inspiration of the Bible in particular and Scriptures in general we have a great deal to say, which the wise, we have no doubt will accept though the captious may not acquiesce in. What do the words *Scripture*, *Scriptures*, *Revelation*, *Word of*

THE NEW DISPENSATION

God, Gospel, &c., mean? Is there such a thing as a message from heaven? Now it is well-known to our readers that we are not like the old school of Deists. We do not deny scripture as they do. We have faith in God's revelation. The inspired Word of God is a reality. All this we admit. But in our own way. That a book has come down to us from heaven, cut and dry, containing lessons for our guidance and salvation, we do not believe. As a meteor falls from the high heavens, even so dropped a dazzling 'gospel-light'. This story is too fantastic for our credence. Inspiration is not an ethereal rainbow-delusion like that. It is real. It is solid. It is neither a written nor a printed book. Nor is it a voice behind the clouds speaking like thunder unto entire nations through their accredited prophet-leaders. We wholly disbelieve in the inspiration of words written or words spoken. Neither in the pen nor in the lips can there be inspiration. Only in the action of Providence in history and in the human soul is inspiration possible. The Holy Spirit writes only Dispensations, if He writes at all. He inspires only the actors in His grand drama of the world's redemption. He treats us into their inner consciousness, and into the whole machinery of the dispensation whereby He saves us from sin and death. Is the Bible inspired? We say both the Old Testament and the New Testament are inspired. But the books are not and cannot be inspired. The inspiration lies only in the events which make up the Jewish and the Christian dispensations. Moses was inspired and Christ was inspired, and all prophets and apostles who played subordinate parts in the drama were inspired. Nay the whole plot was the result of the sustained action of God's inspiration in delivering the Jewish nation. The Jews were led by the Spirit of God and the history of their deliverance is a continuous and unbroken chain of

kingdom of God is not a book, for Moses and Jesus is the Word of God. We read the living history, not the dead narrative, the fresh events as they occurred, not the lifeless traditions recorded on paper. The latter killed. It converted a living saint into a beautiful picture on a canvas, a great living apostle into an antiquated doctrine, transform living events into lifeless ceremonies and turning enthusiasm into the cold dogmatism of books and creeds, and you kill inspiration. Why read in the Bible an inspired. It would be as correct and wrong to say the Bible is inspired. Inspiration dwells in the multitude, not in the book. Bible is the living Gospel, not the letter of the Law.

OUR REPLY.

To our Native Christian brethren in India, our affectionate greetings. We accept your kind words and cordial good wishes with unfeigned gratitude. You are our true spiritual Christ. Nay, you are unto us the visible incarnation of Christ in India. Therefore we love you and welcome you. And though we differ, you are our brethren. First, because you are connected by common ties and kinsmen in the flesh. Secondly, you are kinsmen and co-heirs in Christ Jesus. Therefore you are doubly dear to us, and we are mutually bound in the lasting bonds of fraternal alliance and spiritual fellowship. We only trust and pray that the Merciful Lord may strengthen our attachment, and so adjust our mutual relations that we may co-operate in advancing His cause and establishing His kingdom in this land. The New Dispensation is verily a Dispensation of love, as well as a dispensation of truth. In it the living Christ is united with

the Prophets and Saints of India and fulfil in wondrous ways the prophecy of a Euro-Asian Church. You are right in welcoming this Dispensation as a light from heaven, which is drawing India towards Christ and God. You are also right in holding that we "have not quite found the truth yet." Truly we are yet very far from the kingdom of heaven, and see as through a glass dimly. You complain, brethren, of our metaphorical language. As we have been brought up in the school of Christ, and have learnt literature at his feet, we cannot possibly renounce the habit of talking in parables and indulging in the sweet poetry of faith. Not our language, but our thoughts and ideas are a stumbling-block unto others, and if they do not understand us, they will do so hereafter as they get familiarized with our ideas. We do not mystify others. Our critics dream, we do not nod. In the next place allow us to observe that truth is not exclusive but all-inclusive. Christ includes Chaitanya. Hence the impossibility of separating the one from the other. We belong to Christ and not to any body of Christians. Therefore we abjure the Christian name, and prefer to call ourselves Christ's Hindu disciples, and not Christians. We have all things in Christ, all Scriptures and all Saints, and therefore we deny exclusivism. It is true, beloved brethren, that we are reluctant to "follow the beaten track." Our originality is of the Lord and if He will take us through new ways and fresh fields we must follow Him. It is not our judgment that we follow, but the guidance of the Holy Spirit. God grant you peace.

THE NEW DISPENSATION.

BY
WILLIAM BENTINCK

I have the pleasure to inform you that
interest:—

To the Editor of the *London Standard*

I am satisfied

Part

The young Br. will be a good example of a *Br. who is a good man* and a *householder*. The scriptures command him the performance of three duties and especially the two *major* or great acts of worship. These are, 1. the worship of the Supreme, 2. the worship of departed ancestors, 3. the worship of the gods, 4. the worship of all created things by giving rice, grains &c. to animals to devour. Lastly, *hospitality* or worship of men promoted by hospitality to guests. These are the duties of the whole race. The duties of the individual to God to man and to the world are to be performed by regular daily exercise to keep the soul in God and immortality and in the active virtue of social life.

Let the child be trained in these duties and the society shall be a *house of God*.
Parents should

1. Restrain their children from evil.
2. Train them in virtue.
3. Teach them arts or sciences.
4. Provide them with suitable wives and children.
5. Give them their inheritance.

The child should be trained by these words.

1. I will support thee, when thou art old.
2. I will provide thee with a wife and children.
3. I will give thee an inheritance.
4. I will make thee a good man.
5. When thou art dead, I will have a good memory.

As an illustration of the growth of spirituality and the spread of asceticism and deep communion among advanced Theists, we have great pleasure in making another accession to our apostolical staff. It is a remarkable fact that in the face of the most formidable opposition and the repeated assaults with which the Church has been subjected during the past decade the Lord's people have stood firm and there has not been up to this time a single case of defection or backsliding. Not only have they maintained their high position with unswerving fidelity and unflinching zeal, but their number, thank God, has been increasing. The devoted twenty-two mentioned cheerfully at the intelligence that the Lord is sending forth another brother to their ranks. Bro. K. S. Sumner, K. S. of Bangor, well known for his superior wisdom and devotion has been received by the Holy Ghost, and he goes his solemn vocation with the vow of asceticism and poverty. May he stand bravely and faithfully, prosper during the period of probation!

How the Greek religion of the Hellenic age is
like that of the more extreme of those with which
from the first. Next as respects the persons
and castes. The character of the Greek is
not modern in the persons, but exceptional in
them. He regards these objects as worthy of the
preservation of the State, and for that reason
that persons are as a whole, or at least
as a class. He is anxious to please, or rather to
be liked, and this is a very common trait in
the Greek character. He is not averse to
the use of force, and is not averse to the use of
force, and is not averse to the use of force.

On the other hand, we will not allow that the gods have desires of any kind. The Gnostic view of the gods is already attested by a proverb which is to be found in the *Didache*. It says: "The angels of the gods desire nothing, but are already possessed, as far as it is possible, by the life of the gods." This is exactly the Hindu idea of *yoga*, in which the soul is believed to know desire, and to renounce it, though pleasure and pain, good and evil.

[illegible]

Friday, August 19, 1881.

CHRIST'S YOGA MANTRA.

CHRIST was a great yogi. His transcendental yoga is the wonder of ages. We prefer to call him Rishi Khris-to. A rishi and a yogi he pre-eminently was. His was one continued yoga communion with the Heavenly Father. His yoga was however active and philanthropic, not mere meditation or asceticism. It was union with Divinity as well as union with humanity. It was spiritual as well as social. It embraced devotion, contemplation, and sympathy, as well as sympathy, charity and philanthropy. A will attuned in all things to the Father's will was the secret of his yoga. He loved God and he loved man and such was the identifying effect of his love that he felt he was one with God and one with humanity. In the deepest and most loving communion he and God and humanity were all interknit and interwoven. It was not merely a sentimental reverie, not fits of nervousism, nor static excitement. It was steadily sustained, unflinching intercourse of Divinity and humanity in the consciousness. This union is the highest yoga which man is capable of. In order to bring forth this yoga, conditions of the soul certain mantras are necessary, the meaning and spirit of which must be perpetually revolved in the mind for sometime. All thought and unwelcome thoughts must be banished, and with the help of certain sacred words or mantras the mind must be made to concentrate its attention in God. Such concentration, cultivated daily, cultivates in true yoga, such as Rishi Khris-to apparently enjoyed. What are these helpful mantras? Let us turn to St. John's Gospel, and we shall find the answer to Christ's yoga.

"I am in the Father."

"And the Father in me."

"Ye in me."

"And I in you!"

These sacred words are Christ's yoga mantras. Let us all practise them, uttering the words repeatedly, so that their spirit may enter our hearts and go into the depth of our being. Repeat the mantra "I am in the Father," "I am in the Father," in Sanskrit or English or Bengali or any other language, and let the utterance be with the whole heart, and our soul will in time be a yogi soul, united to God on the one hand and to humanity on the other.

COWARDICE.

[illegible]

and now an I an that elevates and exalts humanity is the little vengeful and venomous reptile that crawls and creeps on the ground below? Yes, it is the unforgiving coward sworn to harass, persecute and destroy his foe who is a snake in the grass. 'Pity a poor thing!' A man who has not the courage to forgive, and is always bent on mischief like the sly fox deserves pity for his meanness; while the generous soul that complacently forgives all transgressions and wickednesses on the part of the neighbour and looks the persecuter to his loving heart is a noble and magnanimous being, before whom the world prostrates itself with deep esteem and reverence. And who is the unforgiving vindictive reptile-man so universally hateful? Because in God's Kingdom such a creature is simply intolerable. The Lord wishes that all His children should learn of Him to love and forgive their offenders and put down cowardly mean revenge by strong public opinion. Let us then by stern remonstrance and indignant protests, and with Divine help, educate the mean little reptile into forgiving and living manhood.

WHERE IS THE YOGI WIFE?

The religion of a Brahmin does not extend carnal relations to apply to a married house-holder even though the latter be an ascetic. Not even the most rigorous of poverty can exempt the latter from the duties and obligations of the domestic life. He who has taken the matrimonial vow is bound to stick to it all the days of his life. He cannot expect to think himself to be a bachelor who owes no duty to his family. To his wife and children he is bound by life-long obligations which are inviolable. He may make himself

THE NEW DISPENSATION

[illegible]

the year.

THE NEW YORK PUBLIC LIBRARY

19

Since all these things have been
done, I have no more to do but
to wait for the day when I shall be
able to go to the library.

A copy of the "New Testament"
 published by the "New Testament"
 Company, 100 N. 1st St., New York
 City, N. Y., is for sale to
 the public at a low price, and will
 be sold to the public at a low price
 and believers.

The [illegible] of the minister's [illegible]
was [illegible] [illegible] last, in the
[illegible] of his [illegible] [illegible]
with [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

I have been thinking of you very much lately
 and wondering how you are getting on. I hope
 you are well and happy. I have been
 very busy lately but I will try to write
 to you more often. I have been thinking
 of you very much lately and wondering
 how you are getting on. I hope you are
 well and happy. I have been very busy
 lately but I will try to write to you
 more often. I have been thinking of you
 very much lately and wondering how you
 are getting on. I hope you are well and
 happy. I have been very busy lately but
 I will try to write to you more often.

[illegible][illegible]

Friday, 26, August, 1881.

... ..

The first of these is the fact that the
 New York State Department of
 Education has been authorized to
 issue orders to the several
 school districts in the State
 to require the teachers to
 teach the children the
 principles of the
 Constitution of the
 United States.

That man, though unknown to fame, is not a stranger to erudition and scholarship. He began to study the Vedas at Benares, while he was seven, and pursued it till he was twenty-five. Other Sanscrit works he has studied. But we are not now concerned with his learning but with his work. To a great work he has been called by the Lord. Only the small beginning of that enterprize do we see at present. A great future lies hid from our view. Perhaps he himself does not yet know his future movements. For his mission seems to be to reconcile and harmonize the Vedas and the Bhagavat, the scripture of wisdom and the scripture of love. His chief work is to expound the Bhagavat and magnify the scriptures of Hari. He goes about as a reader and interpreter of the Bhakti Sastra. His secret is curious. He is a profound Vedic scholar, can be at the same time staunch devotee of *Govinda* and a devoted servant of Loving Hari of the *Srimath Bhagavat*. Is more than any Hindu can be. Yet so it is. The abstract principles and texts of the Vedas he blends harmoniously with the sweet doctrine of *Govinda* in the *Puranas*. He is a *gauri* and a *dhakta* but we must get from his proceedings that his knowledge was confined to the Vedas, and that he never read the *Govinda* book. But we heard from *Purandara* that he was astonished as most was not his partiality to *Veda* but his joyful devotion and his loving service. He was exalted for *brahma* knowledge and everything else. His exposition of the passage: *Bhagavat* *Arjuna*, relating to the birth of *Krishna*, greatly stirred up its originality and breadth of view. He spoke of the birth as a spiritual process, not the sensual process of the origin of him in the world and he treated it as a clear vision of the flowing stream of *Govinda* in the *Arjuna* and *spiritual* sense. He was clear in his living relation to the Lord.

the spirit of the New Dispensation. It is a joy to find how the Great Dispenser is raising up men in the midst of the Hindu Church to pave the way of the **New Dispensation.**

PRAYER FOR OUR CHILDREN.

Thou present generation, Thou hast placed under Thy suzerainty, O God, and unto its varied wants and necessities Thou art ministering like a kind father and a tender mother. Thy richest mercies Thou art showering abundantly upon us. Many are Thy testimonies which Thou hast vouchsafed unto us, and we feel exceedingly thankful and joyful. Sometimes it has seemed to us that Thy loving kindness unto us exceeds by far and measure the ordinary outpourings of Thy general Providence. We live under Thy special providential care and leading, and we have tasted Thy mercies as thou dost have. Thou hast purchased our hearts with the price of Thy special grace. Good Father, Thou hast been very good and kind to us. Wilt Thou not be kind to our children and our children's children? The next generation is in need of Thy paternal care and maternal solicitude. What will be the lot of our children? Will they not share with us the heavenly joys and blessings Thou hast so freely given unto us? Wilt Thou not plunge them into that deep sea of rapturous communion into which we have been thrown? Will not that fire of inspiration and enthusiasm kindle their souls which has quickened us so marvelously? Or will the sea gradually flow away and the fire cool down before their time comes? Will the age of apostolical enthusiasm be over and be succeeded in their time by a cold, calculating system of rationalism, destitute of faith

[illegible]

so happy as to have experienced this mystery, so full of joy; this watching of God over the blissful repose of His spouse, in which He protects that repose, which no words can describe. "Behold my Beloved speaketh to me." Remark how carefully the spouse observes everything that her Beloved does with regard to her. He is come. He listens, He approaches, He arrives. He looks, He speaks. He comes in the Angels. He listens in the Patriarchs, He approaches in the Prophets. "This is the effect of a look of the Beloved upon him that makes your righteousness to shine as the noon-day." "My Beloved to me, and I to Him." We can see, at least, in these words an admitted reciprocal love of two persons, one for the other. They reveal the felicity of the one and the marvel of the bounty of the other.

Paras.—

A small cottage has been erected within the Sanctuary. It was consecrated on Monday last.

It is said that Bidhā's wife resisted the veil against the wishes of the court immediately after her marriage, saying, "God was a fool willing no more than the sun and moon. The gods know my thoughts, my manners, my qualities, my nobility. Why then should I veil myself?" In the Ramayana we find a parallel passage, which shows that among the Hindus too a similar idea prevailed. "Not a veiling wife," says Rama, "can screen a woman, only her virtue protects her."

It is not that the goddesses in any way belong to the men, or that they are the

to themselves Divine honour and commit a grievous sin. Witness in the *Zeugner Gottes* — "If I call any good thing my own, as if I were it, or of myself had power or did or knew anything, or as it were mine or of me, or belonged to me, or were due to me or the like, I take unto myself somewhat of honour and glory, and do two evil things. First, I am dishonestly as aforesaid. Secondly, I am dishonestly as I take unto myself what belongs to God only. For all that must be called good, belongs to God but to the true eternal God. I myself am but a man, and who so taketh it unto himself, doeth it with unrighteousness and is against God."

What treasure did Rahula get when, at the suggestion of his mother Yasodhara, he asked Gautama to give him his inheritance? Badha remained silent for a long time and made no reply, though the son continued his importunate entreaties, till at last he said within himself, "This wealth that he is seeking from his father perishes in the using, and brings vexation with it. I will give him that which is richer wealth I acquired under the Bodhi-tree and make him the heir of a spiritual inheritance." Rahula was shortly admitted into the Order. What better inheritance can the father give to his beloved son? May every father be privileged and helped by Almighty God to bequeath similar wealth to his children and children's children!

During the recent wedding festivities there was a certain social reunion of races and religions in a

tray of oriental style which was most delightful and encouraging. European ladies and gentlemen sat opposite a table Native dainties with apparent relish taking them by the hand, from large plantain leaves which served as plates, and this in the midst of a large assembly of Native guests. The exchange of cordiality and the flow of mutual goodwill enhanced the beauty and value of the oriental festivity. What we have just suggests the thought, by no means unreasonable, that there is a latent tendency amongst the signs of the times to return to Native simplicity and revive Eastern usages side by side with modern enlightenment and civilization. This interest in gathering at Native dinners, which is becoming more common and popular day after day, is a matter of great importance both on account of its social uses and its moral significance.

Dr. J. N. MAXIMAR, in explaining the doctrine of the Logos, refers to John the Baptist, "My friend, I have a parallel between Jesus and Monery. Both are names." When we say that Jesus Christ, our Father was the Logos, the first progeny of God; that he was crucified, and died, and arose and ascended into heaven—we say something different from what is said by you of the sons of heaven and nothing new. You know how many sons your esteemed writers attempt to tell us. There is Monery the interpenetrating Logos, a teacher of all. To illustrate the point in which the Son is produced from the Father, Jesus employs the analogy of human speech and action. In his opening speech, he says, "we being many are united by one essence" so that the speech that is uttered is not denied. So that the Father and the Son are united in another, without diminishing the

Uvāchemam Mahārshisāh
 Pitaryyasmi pitā mayi
 Yúyam mayyasmi yushmāsu
 Pūrṇa yoga manum purā

Literally translated it would stand thus :—

Said Mahārshi Isha,

"I am in the Father, the Father in me ;

"Ye in me, I in you."

This perfect yoga mantra, in times past.

Do not these sacred words embody the substance of the highest and the deepest communion indicated in the Hindu scriptures? Let our countrymen constantly utter this Sanskrit couplet, and in it may the East and the West be at one!

GLOOMY ASCETICISM.

SOME there are in this world of ours who always sigh and mourn and are melancholy. Others there are who always laugh and jump and are merry. We take our position between the two. The grave and the gay are the two extremes of life : we stand *in between*. Our creed is neither "sackcloth and ashes," nor is it "eat, drink and be merry." Neither in life-long austerities and penances nor in the mirth and revelry of voluptuousness do we recognise true manhood. Our faith is in asceticism not self-mortification, in joy, not carnality. Sorrow, which paralyzes the body and enfeebles the spirit, and pleasures, which brutalises man and loosens the chains of moral discipline, are both repugnant to the spirit of the present dispensation. People may accuse us of favouring and practising dark penances and trying to extinguish in ourselves and others all tendencies to cheerfulness. We must say distinctly and emphatically that we

[illegible]

NEW SOCIAL CODE,—II.

MARRIAGE.

... .. It is ...
... ..

bond whereby the High Priest binds two souls in blessed fellowship for temporal and spiritual welfare. It is not carnal intimacy, for even the brutes have that. It is the union of soul to soul. It is not every one that ought to marry. Only he or she whom the Lord draws to the hymeneal altar. Let him marry who knows what true marriage is, and is able to undertake the serious responsibilities of married life. There is such a thing as a *call to marriage*, and every one who is true to nature can realize it in his or her life in the fulness of time. When the body and the mind and the heart attain a certain stage of development in which they naturally and eagerly seek a partner in life, then comes the season of marriage. Marriageable 'age' means nothing else. The year, month and day are but fiction, the physical and moral development marks the true age, which differs in different persons and races. Ask nature, ask your constitution and the Divinity that dwelleth therein, whether you ought to marry now and you will have the correct answer. Be sure you have attained the marriageable age before you marry. The still small voice within will guide you aright with unerring certainty. Let not every body be in a hurry to marry, thinking it to be a mere pleasure or a profitable trade. Think seriously and long if you are able and privileged to marry. Those who have no resources, no friends or means or agencies whereby to support two souls, those who are suffering from serious and incurable diseases, those who are too young or too old, those who have sold themselves completely to the Lord and to His Church, those who have once gone through the married estate, and are now elderly widowers or widows, such persons ought to think seriously before they marry. They had better not. It is not wrong for a widower or a widow to marry again. They may marry again and again, as often as they lose their

wives or husbands. But they had better not unless they are quite young. The sorrowful widow must accept the Lord as her husband, and seek happiness in Him. Let there not be too much madding. Let it not be said of men and women that they are too carnally inclined, and are ready to marry even a tenth time. It is good to marry, but it is better to abstain, where the Lord so enjoins in exceptional cases. Where men cannot contain let them marry, lest they may avoid uncleanness. Let the weak-minded never prefer sensuality and sin to marriage. Matrimony is a duty, yea a solemn necessity, with those who have not strength enough to resist temptation, and are deluded with carnal thoughts. Let such persons marry, for chastity must be preserved at any cost. We must, however, admire him most who is able to accept the vow of celibacy, for the sake of the Lord, in spite of the temptations of the world.

“WHY MAKE LIARS OF BOTH THE FATHER AND THE SON?”

Was Christ God Himself, or are we to look upon Him only as the son of God? God Himself? The very idea is shocking and revolting. The early Fathers shrank at the blasphemy. Tertullian waves in light and over the incipient heresy, and exclaims—“Why, then, do you make liars of both the Father and the Son?” Either the Father spoke from Heaven to the Son, or goes on to argue, “when He Himself was the Son on earth, or the Son prayed to the Father when He was Himself the Son in heaven, how happens it that the Son made a request of his own very self?” “He said to the Father, since the Son was not, I am not, and I am not.”

it that the Father made a promise to Him - I have making it to the Son, since the Father was the Son. Alas! how many thoughtless and foolish people there are, both among Christians, and non-Christians, who interpret those remarkable words of Christ - He that hath seen me hath seen the Father - to mean an absolute identity with the Supreme Deity! And yet nothing can be further from truth than such an arbitrary version. Men ask, Did not Christ rebuke Philip's hesitation, in accepting him as the Father Himself? Does not the context make it plain that Christ so thoroughly identified himself with the very God that he fully believed that whoever had seen him had seen the Father? Did not Christ mean to say to Philip - I have been with you so long time, and yet you say you have not seen my Father! Know you not who or what I am? How is it that you have failed to make me out though I have been so long with you? I and my Father are one. If you have seen me you have certainly seen the Father. I am the Father, the very God of the universe. This may be accepted by many as what Christ meant to say to Philip and to his disciples generally. But the truth is otherwise. Nothing was further from his mind than such a declaration. He said it, and it is precisely what he did not mean to say. If that is all the Christ meant the Father and the Son are the same with the Son saying - He who sees me sees the Father! how is it that he who is now actually conversing with us does not say that I am the Father and the Son is the Son? He ought rather to have said - Believe that I am not that I am the Father! With what views of Him so emphatically declared to be the Father and the Son that when He was about to ascend into Heaven He said that He was the Supreme Father of the world? According to He who is the Father - What! that I am the Father? I do not think that is so.

written but rather what I am with. I have read the
Father's works and believe me to have been aided
in writing these works by which the Father is glorified
Henceforth in the 'Son' I will do the same. I
believe that I have to be the Father's Co-asso-
ciate, through whose agency even the Father could
be seen in His works and heard in His words, and
be glorified in the Son's administration of the Father's
words and deeds. Returning to another text, — 'And
I have said that I am one with you, God, the same
Father, one to you God and you God, the same
authentic personality' asks — 'Now does this mean
that I am the Father to the Father, and as God to
God? Or is the Son to the Father, and the Word
to God? Nothing can be more absurd than to
claim — I am more popular than what properly
ignores the difference between the Father and the
Son, and the Father's Co-associate Christ and the Father
Co-associate with me, who am not properly ex-
pected to be the Christ, Father.

Paras.—

I have now the pleasure to inform you on
the subject of the proposed new Survey of
the County of Middlesex, that the Committee
on the subject have been instructed to prepare
a report on the subject of the proposed new
Survey of the County of Middlesex, and to
submit the same to the House of Commons.
I have the honor to be, Sir, your obedient
servant.

THE two gifts Buddha prized above all others. Not long before he died he said to Ananda:—After I am gone tell Chunda that he will in a future birth receive very great reward: for, having eaten of the food he gave me [rice and young pork] I am about to pass away. Say it was from my own mouth that you heard this. There are two gifts that will be best above all others, that of Sujata before I attained Buddhahood under the Bo-Tree, and this gift of Chunda's before I finally pass away." Buddha's death it is said, was due to his having taken part at the meal with which Chunda, a goldsmith, entertained him. Thus Gratana blessed the host who unknowingly proved the cause of his death.

FOR the following excellent practical advice regarding the "manner" of preaching we are indebted to St. Francis de Sales:—"The philosopher Aristotle says, that the form of a thing is its being and soul. If you tell the most wondrous truths, but tell them badly they will profit little. The art is to say but little, and that well. Now to do this in preaching, you must beware of 'quanquam', and pedantic phrases or gestures, which are most pestilential in preaching. You must speak warmly and devoutly, simply, clearly, and with confidence: you must thoroughly love what you teach, and believe what you say. The sovereign art is to be artless. Our sermons should be killed, not with vehement gesticulations, or an excited voice, but with inward devotion—they should come from the heart rather than the lips. Say what men will it is the heart which speaks to hearts, whereas the tongue reaches no further than men's ears."

SHORT ejaculatory prayers ought to abound in the lives of men of business, who in consequence of numerous and pressing engagements fail to devote themselves to protracted spiritual exercises. It is not given to every man to indulge in the luxury of continued rejoicing in the Lord. But short and frequent prayers are within the reach of all, and are of great service in keeping up the spirit of devotion even in the midst of the most absorbing trade. "In the midst of the works of thy calling, often retire to God in short prayers and ejaculations, and these may make up the want of those larger portions of time, which it may be thou desirest for devotion, and in which thou thinkest other persons have advantage of thee. Be sure, that God is present at thy breathings, and hearty sighings of prayer, as soon as at the longer offices of less busied persons, and thy time is as truly sanctified by a trade, and devout though shorter prayers, as by the longer offices of those whose time is not filled up with labour and useful business."

One of our apostolic brethren lately went up to a hill station in the Punjab to cultivate communion in solitude. He had a solitary seat where he carried on his devotions from day to day. One day as he was engaged in meditation an old Sikh came and quietly sat by him. As he opened his eyes he was surprised to find a venerable man. Soon his curiosity was satisfied by the fact that it was a living most respectable and accomplished — Venerable Swami. Notwithstanding that his touch would cleanse the person, and his words be of great profit, and great for the health of his soul. Feeling a great deal of interest in the old man the Apostle went up to a higher peak of the mountain to enjoy

The first of these is the fact that the
 system is not a simple one. It is a
 complex one, and it is not possible to
 understand it without a knowledge of the
 history of the system. The second is that
 the system is not a simple one. It is a
 complex one, and it is not possible to
 understand it without a knowledge of the
 history of the system. The third is that
 the system is not a simple one. It is a
 complex one, and it is not possible to
 understand it without a knowledge of the
 history of the system.

VOWS.

to ministers and Acharyas of congregations, and offering formal homage to the clergy and laity. It was presented on Friday, the 3rd April, 1875, and was administered to the minister. The candidate bowed at the feet of representatives of his congregation, and offering cloth and other things said: "Attributes of my reverence and love do thou accept these offerings." The answer returned was "I accept". "Be thou graciously pleased in me." "I am pleased." "Thou art a devotee of God, thou art great, I am small, I bow before thee. What is given unto thee the Lord himself takes in His hands. To maltreat thee is to do violence to God. He dwelleth in thee. I bow unto that Indwelling Spirit in thee." The candidate then reverently offered homage to the two "bhaktas," Govind Krishna and Pran Krishna, and implored their blessings. The ministers of all provincial Samajes offer the New Dispensation in exactly advantageous and similar Acts of self-dedication.

LESSONS GATHERED.

That below I shall of God, and child-like, the Paraclete of Daksheshvar, I visited the minister's Asram with anther visit, on Tuesday last, and as usual, spoke wisdom and love, sang and danced with joy. Rich and varied were the illustrations which he used. Some of these we shall cite for the reader's benefit. (1) The young lady in the house is kept employed all summer in household drudgery from morning till night and has no rest. When she is asked to do extra work she is gradually relieved of all work, and is allowed to remain quiet. When the child is born she not only manifests a distaste for work, but she day and night does little besides crying and kissing the little baby and fondling it.

in it. It is the solid work and solid section in
work. But as soon as it has been trained it goes up
and down. When tree wisdom is born, there
is an end to the religion of any work and the solid re-
sult is wisdom, the fruit of all spiritual culture.
The hidden magnet in the depths of the sea
suddenly breaks all the iron nails and screws of the
vessel and it cracks into pieces and is lost.
So any tree wisdom the bonds and chains of the vessel
of selfishness, pride, lust, anger &c. are instantly
cut and the solid mass so well fastened melts
away in love and resignation. There is no
more tree. It is only coming over coming like one.
Remove the work and after another and you see
nothing is left. So by stripping away all its outer
and inner, it is left nothing but of form. What
remains is Dharma. By unfolding self I find Him.
At this Narayan a Divinity said the Guru to
the disciple and the latter gladly accepted the
discipline. A big elephant led by its keeper or driver
was passing through the streets, the people happen-
ing to come in the way, the driver would like to
have a little space of rope and warnings he persisted
in standing where he was. At last the king
arrived and he took the man by the trunk and said
I am king. He was raised and put on the throne
with a crown. How can this be? Narayan
the elephant to is Narayan. How can this be
clashed. What shall I come to great by knowing the
Narayan in me? Let me go to my guru. O king
representing what had happened the Guru re-
sponded — I must remember what I said to you and
all in Narayan. Self-Narayan as I have said. Narayan
you know it is a knowledge but it is not the Mind.
Narayan is that which is dissolved in the universal
unity, awareness, knowledge, love, peace, joy, bliss.

[illegible]

we mean, let us offer a few examples :—

Lord, hasten to my rescue.
Jesus, my joy !
How heavy is my debt !
O deep agony, flee from me.

With one stroke I will slay thee, Demon.
 Lay thy feet I touch, O sweet God.
 The best rose in my heart's garden art Thou.
 Fire, fire, fire in my heart! Come Nirvana
 Infinite Sky, Thou hast me.
Gouranga, let us dance together.
Blessed are the forgiving.
 Lord bless my wife and children!
Now I am determined.
 Hari, Hari, sweet Hari!
My Father, my Mother, come.
 Deliver me from this internal hell!
 England and India thou shalt unite. But with a
 living birds, teach me asceticism
How happy I am in Thee!

Paras.—

SOME of the more earnest members of the Theological Class have started a monthly magazine in Bengali under the name of the *Pravasi*, or the Man of Earth. The first number is creditable and promises a bright future. We wish the youthful contributors success and pray that the staff instrument in their hands may, under this blessing, do its appointed work successfully.



TURKISH are twelve positive regulations prescribed in the Hadithic scriptures. These are — 1. To dress only in coats of rags. 2. To have one head in three pieces sewn together with the owner's own hands. 3. To cover the coat of rags with a yellow cloth. 4. To eat only one meal daily. 5. Never to utter a word of falsehood. 6. To be only as fond of food as a dog is of its food. 7. To be only as fond of sleep as a cat is of its sleep. 8. To be only as fond of sex as a horse is of its sex. 9. To be only as fond of drink as a pig is of its drink. 10. To be only as fond of money as a crow is of its money. 11. To be only as fond of power as a lion is of his power. 12. To be only as fond of honor as a peacock is of his honor.

part of the view is giving us 8. To have
 no shelter but the leaves of trees. 9. To have
 no support but a carpet. 10. To sit, and not
 to lie on this carpet during sleep. 11. To sit
 with no support than the trunk of a tree. 12.
 To be in countries and burning grounds every
 day, for a hint on the vanity of life.

Our friend, Southey in India has not had a very
 pleasant time, but has met with considerable
 success at the outset of his career. The Helper
 was not however slow in coming. He came. He
 saw, and He conquered. The difficulties around our
 friend would therefore discourage or depress him.
 He saw no reason in the Madras Presidency,
 which is noted for its backwardness and immobility,
 as to what is possible. A great deal of persecution
 and bloodshed, and large numbers made before the
 truth of God takes root there. Earnestness and
 sincere prayer will prevail in the end, and our enemies
 will become our friends. Already we hear of a stir
 and a commotion in the midst of stagnation, and out
 of the mysterious ways, will the triumph of the
 New Dispensation be brought about. O God, quicken
 and sanctify Madras by thy Holy Spirit.

THE charge of sectarianism is often a new
 charge against the Christian Dispensation. But it is not
 necessary that it should be so. It is a charge which
 is often made against every religion in the world. When
 we say that the Christian Dispensation is for you, that
 you are the Christian Dispensation. Not so replied,
 that the Christian Dispensation is for you, that you are the
 Christian Dispensation.

fulfillment of its prophetic. Tol-rant and calm. It has, and do unto Christ what it has done unto the saints, and will absorb the leaders of Christianity as it has absorbed the founders of other systems of religion. It is destined to do so, and in the fulness of time it shall be done. While lower Hinduism will make all prophets into gods and goddesses, its higher and purer spirit will pass through the New Dispensation into the life of Christ, making true Hinduism and true Christianity one thing in God.

London, September 17, 1887

THE MARRIAGE PARABLE

When, of venerable age, Veda came down from the Himalayas to marry the beautiful Parvati in the Himalayas, there was a warm controversy among the guests, as is usual in all Hindu marriages. The Hindu and Parsi on both sides took up the vexed question whether Jesus was entitled to a place of honor among the distinguished guests. Some were for giving him the highest place in the assembly, and regarding him as the most genuine Kalm among Yogi Hindus, while others, forming by far the most overwhelming majority, held that Jesus being a Yavana and a member of the 'unclean' races, should not be allowed to defile the sacred assembly by his presence. The problem seemed difficult and there was an abundance of quotations from scriptures and traditions and references to genealogies and chronology and ethnology, and there was no end of wranglings and quarrels. Certain important arguments were omitted in the course of the debate which at

may be said to be born again. The Son may be
a divine being, but He is not identical with the Father
is not God. It is the Father begotten again. The
Son is of the same Heavenly Father born on earth.
The Father is never manifest in the Son, the Father
dwelling in the Son. Hence it is that the Son is not
the same as the Father are we? Hence the truth
of the proposition: "Who hath seen the Son hath
seen the Father." Hence to the popular idea which
regarded the Father-God and also the Son-God,
who were supposed to emanate from both the Father
and the Son, every Son is only a second birth of
the Father, the Son-God is presently the
Father, the Son-God is not a deity, His
person is not divine. His lowly parents may be on
earth, but the Father is in Heaven, and the Son
is the Son!

EXPLORING PARTY.

The first of these is the fact that the
 world is not a uniform place. It is a
 mosaic of different cultures, languages,
 and customs. This diversity is not a
 weakness, but a strength. It is the
 richness of our world that makes it
 so interesting and so valuable. We
 must learn to appreciate and respect
 the differences between us, for it is
 only in this way that we can truly
 understand one another and live in
 harmony.

and other territories will often rush into the land of darkness and sin, and fall into the enemy's hands. It is therefore necessary for our safety and progress to ascertain the limits of the Father's Kingdom. We have, thank God, advanced in all directions, and made considerable progress. But there is yet a vast area of unexplored land, of which we have received no news. We are eager. But how little of our land do we know! How much still remains for us to know! Why should we be pleased with late harvests of communion, when great mountains of sin lie higher and beyond in regions where we have not yet ventured to advance? In tiny lakes and brooks of life we have hitherto sought the waters of life, but thinking that these may not be the only water provided in the Lord's dominions, and that there may be and actually are vast seas and oceans of life in the furthest regions of the frontier. Beyond the uttermost limits of the known world lies a new world of thought and love, of devotion and action, of poetry and science. Let us then make gradual advances into these unexplored regions, in hot Africa and beyond rigid and icy Greenland. Let us explore the depths of the sea, gathering many a priceless gem of pearl and treasure from the dark depths and leaves of ocean bottom, and ascend the highest and least accessible peaks of the mountains where no traveller has yet gone in search of divine wisdom. And as Geographical Societies send forth exploring parties with provisions and instruments and headed by competent men of science, so let God's believers select and send out an efficient staff of exploring geniuses, who may be helped to Spirit into the uttermost parts of the kingdom and bring treasures of truth and tidings of new life and benediction. Who will join this exploring party?

THE YOGI.—II.

Now, you can like processes of reasoning, not physical exercises and severe penances find a place in the Yoga-system. I just sit and commune. If I cannot find peace, which I am out of my element, and I cannot see God on any other day when I am in a normal and normal condition, and I am not able to endeavour to find God by reasoning, I go by my thought and reasoning is not the way. I go to go long distances and I go to the mountains with a view to see the light of the sun when our eyes we deliberately keep closed. I close the eye and see instantly. If you cannot see, the eye is diseased or bedridden. The light of the sun is God distinctly and instantaneously. If it is not, scepticism has made it unclear, it is not the light of the sun, and you see clearly. What is it? Neither light nor darkness, neither large nor small, neither matter nor man. But a Person, a Saint Presence, a Something which words cannot tell. It is most delicate, and I will not bear rough handling. Touch it with arrogant touch, it vanishes. Say, 'Here it is, I am wise and can see it,' and the thing disappears. Look at it for some time with a steady and a spiritual gaze and I like to put it into your mind and is invisible for weeks and years. Don't touch it, don't look at it with pride, don't vitiate it with a worldly and materially, and the light is before you as long as you wish. Never let your hand be called in the Almighty by your intellect. Think rather you have only brushed up your memory and recalled your unclean eye, and recalled what you had steadily forgotten. This is all that I have to do in my Yoga. I have only to say to myself, 'I forget not. I do not forget. I do not ever forget.' This is the essence of Reality. He

is ever before me. I see him but simply through
glory and infatuation. I do not by *Yoga* send
an absent deity into my presence. That is just
that is the way to destruction. The *Yogi* has
not to forget, 'not to turn the eye to other things
and he sees the Ever Present.' Never make an
absent god but behold in all simplicity *That which*
that must be seen.

Lesson —

TACITUS was asked where he had found God. His
answer was, "I have where I left my
weapons over I found myself, there I lost God."

A most pleasant evening was spent at M. W. W.
last, at the *Practical* and *Rational* Oct. Sunday.
An old song a few of the verses to the accompani-
ment of the *organ* and the *choir*. The *prayer*,
as usual to be read his words was most beautiful
gentle and the *congregation* participated in the
prayer and respect the *prayer* of the
princely hosts.

SAYS A CHRISTIAN — It while saying vocal
prayers, your heart is drawn to mental prayer. Do
not resist it but calmly let your mind fall into that
state without troubling because you have not
learned your appointed vocal prayers. The mental
prayer you have substituted for them is more ac-
cording to God and more profitable to your soul.
There is no doubt a great deal of suffering
in the world these days. Much of this suffering

and communion.

[illegible][illegible]

grow better, simply because they do not pause for prayer and do not care to 'sum up.' "Supposing some one to have received a precious porcelain vessel filled with a most costly liquid, which he is going to carry home—how carefully he would go, not looking about him but watching steadfastly lest he trip or stumble, or lest he spill any of the contents of his vessel."

THE Oxford Mission seems to be somewhat inactive. There is surely nothing in the signs of the times which is calculated to discourage our brethren. Is there any such thing? To every ambassador of Christ India is and must continue to be a tempting field with bright and encouraging prospects. Except perhaps to one class,—those who have swallowed too much dogma of Christianity, or whom dogma has swallowed. Such unwelcome repeaters of antiquated and lifeless dogmas India does not need. Who would care to hear things reiterated which have been preached a hundred times? But from our Oxford brethren we have always expected to hear fresh things and new ideas, new, we mean, to India. Pathos, saints, hermits, asceticism, vows, apostolic simplicity, protracted devotion and all about the Primitive Church we long to hear. As the hart pants after the water brooks, so doth India pant after the refreshing lessons and lives of the Rishis and Fathers of early Christianity. Here is a new field. Let the Oxford Missionaries enter, and others if they will.

Friday, September 23, 1881.

THE SON OF GOD.

Why do we speak of Christ as the son of God? Was not Moses a son of God? Was not Paul? Was not Peter? Are we not bound to honour all the saints as sons of God? Is not every man a son of God, by the sanctification of God? Is our common Father then surely not our common God, and entitled to all the precious privileges of sonship? Why then should I worship Christ as the son of God and represent him as God? Why not worship him as a son? Why not Christ himself as the Son of God? This is the answer. Other persons were made God's agents; we shall not treat Christ as the Son of God, as he said so. Had he said so, we would never have said so. Therefore we do not believe it. The argument is sound and forcible. What can be more convincing than the Son's self-assertion, "I am the son of God," which he uttered in the depths of his consciousness, and which he uttered by his good sinners. Why did not Moses say so? Why not Moses? Why did not Socrates, or Buddha, or Confucius, or Mahomet say so? ought they were teaching of God? It is remarkable that none of them ever put forth the slightest pretensions to sonship. He was verily a son of God and a worthy son to be called the Son of God. But he was reserved for the people of Nazareth. He had his people and even the angels. Other persons had lives; but he was not like other tranquilly. He was not like other. Christ came to represent sonship. That was his mission—to reveal the harmony of the human and Divine in the Son. He was the Son of God, given to

of his being an enemy.

sworn enemy. We should fight with hostile sects, but in dealing with their virtues, we must overlook their differences.

Those who recognise catholic truth, those who inquire before they decide, those who can distinguish truth from error in others, those who are humble, and lastly those who are forgiving are fit to enter the kingdom of the New Dispensation.

OUR PROSPECTS.

Diana, 1840.—I have not the least doubt that the New Church which the Lord is building up in our midst will triumph, and in time supersede all other churches in the east and the west.

Hannah, 1840.—That is what every sect says of its own faith. "Nothing like my creed" is every body's boast.

D.—It may be so, but the truth has a special sense and a special force in my case.

H.—How?

D.—When I say my creed will triumph, I mean to say that every creed on the face of the earth will eventually triumph so far as it is God's truth. In predicting my success I do not, as sectarians do, predict the downfall of all other creeds. My triumph is every body's triumph, my joy is universal joy.

H.—How can all religions triumph simultaneously?

D.—Simply because there is only one religion. To say that religion will prevail in the end is to say that whatever is true religion in every sect will prevail at last. If the Son of God is accepted by all, every sect so far as it represents sonship will be saved, and that will be the Son of man's sons. If I say

[illegible][illegible]

“For I see in my heart my affection and love for it, why I cannot tell.” Indeed none can know the mysteries of true spiritual fellowship. This father and this son both the Lord bound in sweet communion, and those whom God has joined can never be asunder?



JEAN PIERRE CAMUS relates the following conversation of St. Francis de Sales, Bishop and Preceptor of Geneva:—

One day a lady in this country who was a relation of the Bishop's was mentioned as the most beautiful woman in the neighbourhood. “So I have heard several times,” Francis said. I answered rather quickly, “Why, you see her frequently: she is your near relation, what do you mean by saying ‘you have heard’?” He replied with perfect simplicity, “Yes, I see her frequently and often talk to her, but I really have never looked at her.” “How can one see people without looking at them?” I asked. “It is better to see such persons without looking at them over anxiously or greedily,” he replied.

The above reminds one of the vow of not looking at woman, which Lakshman, the excellent brother and companion in exile of Ramachandra, is said to have scrupulously observed towards Sita, during the entire period of their expatriation. It is an open question and an important problem, whether one should endeavour to conquer lust by not looking at woman or by learning to look at and honour woman as God's child. To abstain is certainly to be on the safe side. But is not valor nobler than retreat? Is there a higher pattern of purity who can say—“God will blind me Satan. I will not, I cannot lust?”

Friday, September 30, 1881.

WITH THESE CLERMONTS.

[illegible]

the room. Her claws digress, then sackest of
 the blood of living victims. Then givest thy prey
 no time to escape. He is already dead and gone
 when thou hast cast thy venomous glance.
 Then breathest death and damnation. None
 is safe before thee unless grace Divine saves him.
 Therefore, we say to all young men and old men, to
 all scholars and married men and widows run, run
 away at once from this danger that is ever and anon
 visiting the life. Seek safety in flight. Say, Lord
 save us, and run and hide yourself behind the Good
 Shepherd, or the tigers will crush your bones. For
 the infernal woman is coming. The Fair Season is
 her season. The Hindu devotee invokes his goddess
 to descend from heaven, while the Hindu fakir
 conjures up the demoness from below. Now is her
 busy time. She breathes, and a virulent epidemic
 of disease and death, of sensuality and sin, fills the
 land. Her work of destruction during these days
 of anarchy and anarchy is something appalling.
 Have destruction, bloody drake, dress, sword,
 domestic and opium, misery and death will cover
 their flagstones, and deluge the land. Let her
 come in her gorgeous dress, to dance before you
 Young Bengal. There she goes, domination its
 vile and lusty, some least savant. Let it rot her if
 this match is an innocent and respectable entertain-
 ment. Forcenters that it sets the fire of lascivious-
 ness and through the land. And respectable
 it brings a woman and a woman courtesan, a pro-
 pitious and the most of a pitifulizing and
 dress. Even if it were not likely to be a victim
 for the sake of your weaker brother,—but you should
 cause him to stumble wholly disconcerted. This
 is a custom of prostitute dance. Away with
 it. Get it. A lot of people are at school.

and say, 'Ye shall die'—'I die'—'I am Christ-spirit, and say unto thee, 'Thou shalt not die'—'I get thee behind me'—'Satan'.

DEEPER PHASES OF HINDUISM.

Every honest and patriotic attempt to revive the lost treasures of Ancient Arya Dharma must command our sympathy. We really believe that in the untold millions of the Hindu scriptures lie buried most precious truths, which would do honour to any nation, and prove most helpful to the spiritual enlightenment and advancement of the world. Upon the surface of the Hindu faiths what is popular, superstitious and erroneous. Its deeper spirituality does not come within the range of our observation. He therefore who dives below and rescues and restores the hidden pearls will have done most valuable service not only to his own country but to the whole human race. Concerning the New Dispensation, we believe that there are endless texts in our Sanskrit books which would serve as corrective to such errors. We would unearth these texts? They would be welcomed as a revelation by all liberal-minded people of Europe and America. It is a task of no trifling nature, but even the slightest contribution is so long a road to victory is deserving of every encouragement. We therefore deal with the subject in the publication of a work in Bengali, called 'The Hidden Truths of the Vedas' and the 'Upanishads'. The work is a compilation, and the compiler has endeavoured to give it the most title possible. As a work of this kind does not possess the same high authority as the Bible or no matter what amount of criticism. Nevertheless this work is a valuable contribution as a

What things are to be rep-
 resented? What is it that
 we may have
 to notice and discuss other pas-
 ages quoted in the book.

Paras.—

the land from idolatry.

How sweet is that the one makes a sweeter
 flower than the other. The
 thousands of them grow

the joys of heaven which look
 like the stars of the sky. Look at the
 best of the world for service on earth which
 is the best of the world in heaven.

We hope to publish shortly a Sanskrit translation
 of the Mantra addressed to Agni at the
 ceremony of the Hom ceremony, lately observed
 by the Brahmins. We hope to give it with
 interest to readers, and prove a lesson to them
 as an attempt to embody in the sacred and classical
 language of our fore-fathers the true philosophy and
 spirit of the Hom ceremony. The Hom as fre-
 quently is wrong and intemperate, but its essence is
 itself to us as the poetry of natural faith and a rich
 oriental metaphor of sanctification. He who puts

“A ... and ... the twentieth century ...
 A ... is ... the third
 dispensation ... the first age, representing
 the ... of the law, the
 age of bondage and
 the ... was the ...
 of instruction and
 the ... of doctrine. The third,
 the ... is to be an age of know-
 ledge and participation, a dispensation of
 the first be ... as an
 age of wisdom; the first an age of old men,
 the second an age of children,
 the third an age of youth. Since that Calamity
 which ... of the Lord ...
 ... and ... strip
 ... with the execution of
 ... six hundred years’
 ... of its destiny.”

Friday, October 7, 1881.

VEDANTIC TESTIMONY.

The ... which the ...
 ... is ...
 ... is ...
 ... is ...
 to Prajapati, and runs thus :—

... H ...
 ...
 Thou art again born.

great sorrow. We can bear such a melancholy
 sight. But it is a greater evil. If
 the Father has turned His back upon
 you, and you are further from your vision,
 He disappears altogether, leaving
 you in darkness and despair. Beware!
 As soon as your Heavenly Father is hiding
 His face from you and quietly turn-
 ing His back upon it you have wronged and
 He is no longer in His favour.
 The awful are in reserve for you.
 The light of separation is before
 you. Beware! Try to avert the
 danger, as the sinner does,
 and the light of your Divine Mother's
 presence. Delay not. But turn round
 and do not let your Mother depart.
 Have your eyes before your good Father,
 and He will look smilingly on you and you
 will be saved. Let Her presence be
 your salvation.

WILL YOU PRAY FOR US?

We are the poor and needy, and we are
 in need of your prayers. We are the
 poor and needy, and we are in need of
 your prayers. We are the poor and
 needy, and we are in need of your
 prayers. We are the poor and needy,
 and we are in need of your prayers.
 We are the poor and needy, and we
 are in need of your prayers. We are
 the poor and needy, and we are in
 need of your prayers. We are the
 poor and needy, and we are in need
 of your prayers. We are the poor and
 needy, and we are in need of your
 prayers. We are the poor and needy,
 and we are in need of your prayers.

answers they bring from heaven, have the effect of the cannon's mortar in battering in crashing the enemy's citadel walls. One good prayer, one word of sincere supplication on behalf of our sinful souls, one single drop of sympathetic tear shed for the poor sinner for our poor souls, is worth more than rubies and pearls. Our Father in heaven, our Father who compassionately gives such a treasure to such lowly creatures as we are, let us have it then, for we are really poor, very poor indeed. We need light for we are still in the darkness of many things. Truth we have, thank God, enough to truth of the New Dispensation. But for light from heaven, more revelation, we crave. Let our friends beseech the Lord to send us such a measure of the riches of His wisdom. We need strength too. We are extremely weak, and are not able to stand in the face of the strong temptations of the world. Will not those who have pity for the blind turn lame, the maimed and the decrepit say a good word to our good God that He may make us stronger than we are. Above all we need purity and righteousness, and we shall consider lasting obligations to our friends if they will help us in this matter. Assurance is our greatest need, and our trust in the Father who helps us to our Father, and our Father. Brothers and sisters do kindly remember us as sisters in your daily or weekly prayers, and say our Father as our Father to our Father and thank Him accordingly. We are thankful to say that we have from time to time prayed for our welfare, for other's supplication we were made of the progress that we have already made. So we can think the more the many truths and ideas, the sweet sentiments and affections that have been entering into our souls in response to their supplications for the gate of heaven. The more we enter the more grateful we shall be to those who help us.

Mission is worth a visit.

I have been thinking of you very much lately
and wondering how you are getting along.
I hope you are well and happy.
I am still here, working hard,
but I miss you very much.
Write soon, please.

mination :—

Müller.

1. The first group of people who are interested in the study of the history of the world are the historians. They are people who study the past and try to understand what happened and why it happened. They use a variety of sources, including books, documents, and artifacts, to reconstruct the past. They also try to understand the people who lived in the past and how they thought and felt. Historians are interested in the history of the world because it helps us to understand the world we live in today.

[illegible][illegible]

1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

[illegible]

grateful India.

1. The first part of the book is a historical survey of the development of the theory of the firm, from the classical economists to the modern neoclassical synthesis.

The first thing I noticed was that the pond was very deep. The water was so high it was impossible to see the bottom. In fact, the water was so high it was impossible to see the bottom.

as the greatest of miracles.

[illegible]

We are glad to be able to cite another authority in support of our cherished theory that the New Dispensation is the Dispensation of the Holy Ghost. Let us hear what Dean Stanley says of the Third Sacred Name — But there is yet a third manifestation of God. *Man's* religion may become vague and abstract. *His own* religion may become, as it has often become, perverted, distorted, exhausted, forgotten. Its external proofs may become dubious, its inner meaning may be almost lost. There have been centuries of Christians who were not like Christ — a Christianity which was not the religion of Christ. But there is yet another aspect of the Divine Nature. Besides their reverence for that which is above us, and their awe for that which is beneath us, there is another reverence for that which is within us. There is yet another form of Religion, and that is *Spiritual Religion*. As the name of the Father represents to us God in Nature, as the name of the Son represents to us God in History, so the name of the Holy Ghost represents to us God in our own hearts and spirits and consciences. This is the still, small voice — the soft and sweetest, yet loudest and strongest of all, which is more than the word is of nature or the word is of history, brings us into the nearest harmony with Him who is a Spirit — who, when his closest communion with man is described, can only be described as the Spirit pleading with, and dwelling in, our spirit.

To enter fully into the significance of what is sometimes called the Dispensation of the Holy Spirit, we must grasp the full import of what in the Bible is meant by that sacred word, and in varying yet homogeneous senses, and as applied to the Sacred Name of which we are speaking. It means the Inspiring Breath without which all our terms and facts are dead, and by which all intellectual and moral energy lives. It

means the inward spirit as opposed to the outward letter.

"One accent of the Holy Ghost"

"The heedless world has never lost."

Friday, October 21, 1881.

BAPTISM IN THE VEDAS

THE earliest Aryan scripture, the Rig Veda, bears witness unto Baptism, inasmuch as it extolled and praises the purifying virtue of Water. How striking is this coincidence of ancient Hinduism and Christianity in a matter of vital importance! Here the Veda and the Bible are as sisters, in sweet accord, lauding and magnifying the power of the Waters. In that blessed element, *Yaj* may the Hindu and the Christian, the East and the West, extinguish the fire of their sectarian bias and rancor, and find the center of a common faith! May they with hands joined in fellowship attain, in that sacred element the waters of eternal life! Let us quote the excellent and blessed texts in the Rig Veda, which bear on this point.

Idam apam pravalatavat Vincha duritam mayi
Yadvaham abadhat mayad, serpa dharitam.

I.23.22.

Whatever sin is mine, whatever violence I have committed, whatever curse I have administered, and whatever untruth I have uttered, all these, Waters, remove from me and carry away elsewhere.

Apo dhanuḥ taniṣṭam tasmā dhanagas naḥ i
iḡasva agnau gāhitaḥ tvaṣṭam sūrya vachas.

Waters, as bow I enter into you, with your essence

I am like a Fire in Water, O Thou come and make me resplendent.

What does this sublime invocation mean but Baptism—Yes, Baptism—at once Vedic and Christian—the cleansing of the soul from all impurity of thought and deed by the current of grace, that flows in water—the flaming of the soul with the Divine Fire present in water.

ROMAN'S SUBJECTION

[illegible]

woman's subjection it is not in a secular or social sense such as any fifth-rate disciple of John Stuart Mill would entertain in discussing the subject. He speaks in an infinitely higher sense. Does he preach earthly slavery and domestic drudgery when he enjoins female subjection? Does he advocate that system of social and domestic vassalage, which in the East often kills a woman's soul, and converts her into a down-trodden serf at the feet of an overbearing tyrant-lord? No. He does not descend on earthly relationship at all. He speaks of the husband as Christ, and the wife as the Church. "For the husband is the head of the wife, even as Christ is the head of the Church." "Therefore as the Church is subject unto Christ so let the wives be to their own husbands in every thing." And then adds Paul, "The wife see that she reverence her husband." The whole of Pauline doctrine regarding conjugal relationship is here most fully set forth. The Apostle of the Gentiles does not seek to exact servile bondage of the wife, nor does he accord to the husband the privilege of social tyranny or political oppression. He means spiritual *dominion*, nothing more. He simply says, let the wife be unto the husband as the Church to Christ. And let her treat her husband not with fear or slavish dependence, but treat him with "reverence" as "the head of the Church." Can rationalistic civilization produce a higher ideal of conjugal relationship than this? Surely it cannot. Any attempt to give to woman any other position than that assigned by Paul is both barbarous and unchristian, and ought to be proscribed.

THEISM, NOT DEISM

SOMEWHERE or later Theism must plunge into a desperate and deadly war with Deism. It is strange

that the most earthly Deism should always
 be accompanied with that child of heavenly inspiration,
 Jesus Christ, proved to be its test friend and ally.
 And yet it is the case. What can be more humili-
 ating than this prostration of a religion on the
 part of its disciples and persecutors? Deism, false-
 hood, blasphemy, is an enemy of Deism, and would
 it were so, it might be its precursor. Deism's
 very strength, its many designs have made
 it a secret enemy of Deism, and we must run away from
 it as from a secret enemy of God. Let it be re-
 membered that we use Deism in its lowest sense, and
 speak its most contemptible and offensive type.
 There are some Deists who are extremely reverent
 and devout, and are always advancing towards
 the truth, though slowly. But there are others who
 represent the worst and most unbelief and
 are ever striving to pull down the strongholds of
 religion and shake the foundations of faith. This low
 sense of Deism is dangerous and can be dangerous
 in leaving the more weak-minded among
 themselves and unawares into the meshes of un-
 belief and infidelity. But what has Deism done, it
 would be asked to provoke our indignation? It is
 ever striving to overthrow the rock of all faith
 Jesus Christ. With the sword of criticism it cuts
 all its enemies and ultimately cuts its own throat.
 It is the enemy of all other creeds, and
 the enemy of its own. It turns towards Christianity
 and asks—where are the evidences? And
 to Hinduism and Buddhism and Mohammedanism it
 puts the same question, and asks—And when we
 turn round and ask it, where are the evidences? Its
 reply is—None. How rich is the irony! Deism
 is the enemy of religion, and God never spoke to
 Moses at Horeb. But what is the result? What
 the result is, we shall see in the future. And then when

4. Is your power like appetite, an inward power, or is it a supply an appetite? How do you know that God has ever spoken to you in reply? In what language does he speak? Produce any messages which have received, and prove them to be from God. Did God ever tell you to do any thing contrary to his moral law? His any message, which is Divine at the time, subsequently appearing to be a fiction causing you to repent and retract?

5. How do you know you are inspired? It so in what sense? Do you mean to say that your inspiration has been your intuition, and that what ever you say is from God? What is the Word of God? How do you know you are inspired and how long does your inspiration last? What are the fruits of inspiration?

Paras.—

National Convention. It is proposed to give the American Convention instead of par in future. And the Convention have resolved the way according to the Convention. The Convention arrangements are in full effect. And upon them the Lord's blessing shall be sent.

When the Convention which has suddenly from the Convention and hearts and which is now in the Convention. I have not seen the Convention, but I have seen the Convention. The Holy Convention which is now in the Convention where ever.

blooming flowers, sweet and fragrant, abound. All his garments smell of myrrh and aloes and cassia.

Often do bright and redeeming rays of truth greet the eye amid dense mists of mythological error. The following testimony of Sophocles to monotheism is cited in Justin Martyr's Hortatory Address to the Greeks:—

"There is one God, in truth there is but one,
Who made the heavens and the broad earth beneath,
The glancing waves of ocean and the winds.
**But many of us mortals err in heart,
And set up for a solace in our woes.**
Images of the gods in stone and wood,
Or figures carved in brass or ivory,
And, turning to these our handiworks,
Both sacrifice and rite magnificent,
We think that thus we do a pious work."

PROFESSIONS of humility are always disagreeable. He who is really modest can never parade his modesty. His humility is so real and so sensitive that he cannot bear the idea of seeking to seem humble. Like Hamlet, he seems to say within himself with a shudder, "Seem, make him! may it be! I know not seems." There are men, however, who every now and then decry themselves, and profess to be extremely humble, in order that people may give them credit for humility. It is their pride that makes them look modest. It has been justly said that "he who blames himself sometimes indirectly seeks to be praised and is not an honest man who turns his back to the place he is making for." How would not have you believe the man he says of himself, and it is not of mere pride that he would last be thought humble."

Our closeness to God increases as communion grows deeper. But who is it that draws nearer, God or the sinner? Certainly He. And if the nearness and intimacy grow into familiarity—such as that which the parent cultivates with the child—it is not the child's fault. Why shall we blame the child if the father or the mother fondles and caresses it too tenderly? Even in the highest communion the child-like sinner says to the Good Father, 'Depart, O Lord from this vile sinner, who is so wholly unworthy of Thee.' But what is the result? Instead of departing the Lord only draws nearer and nearer, and presses the child closer to His bosom. He reveals Himself more vividly, speaks more tenderly, and scatters peace and joy through His fond glances. Now He is more. He encourages and inspires. His spirit is more familiar in his words and phrases, and drives him by force into more intimate relations. A sinner in the vortex of intimate communion! How sweet the picture!



When the news first reached his father's ears that Gautama was walking through the streets begging with a bowl in hand the Raja was startled, and he immediately ran to the place where Gautama was, and said—'Why master, do you put us to shame? Why do you go begging for food? Do you think it is not possible to provide food for so many mendicants?' 'O, Maharajah,' was the reply, 'this is the custom of all our race.' 'But we are descended,' said the Raja, 'from an illustrious race of warriors, and none of them has ever begged his bread.' 'I am not your family,' answered Gautama, 'my descent is from the prophets (Brahmas) of old, and they begging their

and I have always lived on alms. But, my father, when a man has found a hidden treasure, it is his duty first to present his father with the most precious of the jewels. Gautama accordingly addressed his father two verses, given in the Dhamma-paṇi embodying the cardinal tenet of his doctrine.

THINK are men who pray best when their friends are near to hear them, but they fail in their devotions whenever they attempt secret and solitary prayer. They can hardly speak to their God, but they speak most fluently and eloquently *to* the God in the hearing of men. They count earthly ears, not the ear of Heaven. Alas! they are "like the nightingale in the woods, of which it is said that she sings most sweetly when she thinks any one is near her." This is indeed a most delusive mood of the soul, and is not quite sincere. For in all devotions our chief concern is with the Lord, who alone hears and answers prayers. The presence of men is an artificial stimulant, which is not to be trusted. Let us not rejoice that men have heard our prayers, and that thus we have gained our object. The true devotee is not satisfied till the Lord has heard his words and granted his prayers. Let us cultivate the habit of secret prayer, and learn to open our hearts before the Lord in the inner sanctuary, where no eye can see us, and no ear can hear us.

Friday, October 28, 1881.

A WORD TO DAVID.

O David, Prince of Psalmists, lend us thy sweet harp. The New Dispensation will sing unto the

Lord a New Song." Therefore help us help us with
 thy harp, O David, of a psalm. Now is the time
 for us to sing a new song. For He hath done
 marvelous things. His right hand, and His holy
 arm, hath gotten Him the victory. The Lord hath
 made known His salvation. His righteousness hath
 He openly showed in the sight of the heathen. He
 hath remembered His mercy and His truth toward the
 house of Israel. All the ends of the earth have seen
 the salvation of our God." It is true we have seen
 the marvelous grace of the God of the New Dispensa-
 tion, making known unto this nation the blessed
 gospel of redemption. Yes, we have seen the light,
 and kissed it. And we cannot be silent. "Come
 let us sing unto the Lord: let us make a joyful noise
 to the rock of our salvation. Let us come before His
 presence with thanksgiving, and make a joyful noise
 unto Him with psalms. For the Lord is a great God,
 and a great King above all gods." And in such
 praising who is better to lead and inspire us than
 the O David? How many hearts has thy harp
 touched and sanctified? How sweet, & expressively
 sweet are thy Psalms? We love thee, David, for thy
 psalms sake. They are as honey. Very sweet they
 are. How they go into the inmost soul, and pour
 the sweet nectar of heaven. Great Psalmist thou
 knowest how to sing unto the Lord as no body else
 knows. And thy psalms have no parallel in the whole
 literature of revelation, in ancient or modern times.
 Therefore we come to thee O soulful, O right-
 ingeous O blameless, and we ask thee to sing to
 thy God, our God in our hearts and blessed
 Psalmist sing and inspire us with thy psalms. It is
 right to do all of the things which thy Psalms

THE TRUE DEVOTEE ACCORDING TO SANKARACHARYA.

WE have already spoken of Sankaracharya as an eclectic, imbued with the spirit of the New Dispensation. Instead of restricting himself to any small sect of philosophy or theology, he took his stand upon the vantage ground of an all-absorbing pantheism, and tried to take in the endless diversities of Hindu faith and ritual, and weld them together by his vast and comprehensive genius. He not only blended the 'Five' leading divinities, but he also sought to fuse into a harmonious whole the apparent contrarieties and contradictions of Hindu faith. In fact we have good reasons for looking upon the New Dispensation as a New Sankaracharya, better and grander far than the Old Sankara. Extracts from his celebrated work, the *Ananda Lahari*, are translated below. From these it will appear that his ideal devotee or 'Muni' is a cosmopolitan and a catholic character, embracing all the varied phases of religious life manifested in Hinduism, from the speechless meditation of the recluse to the playful boyancy of little children. Let us hear what Sankara says regarding the ideal Muni of his school.

"Sometimes he claps hands in the company of boys with a smiling face, sometimes he rejoices in the company of men and women adorned with youthfulness, sometimes he sighs and weeps with careworn old men. Yet is the Muni not infatuated by such conduct, for by the force of the ceremony of initiation under the teacher his ignorance has been destroyed.

Sometimes in palaces, sometimes in rich men's houses, sometimes in hills, sometimes on the banks of rivers, sometimes he lives in the cottage of the highest order of Munis who have subdued their senses. Yet is the Muni not infatuated &c.

Sometimes he is with self-controlled and inquiring students, sometimes with poets full of the sweets of rhetoric, sometimes he lives with disputants. Yet is the Muni &c.

Sometimes he cultivates meditation, sometimes with fragrant flowers or only with *dotā* grass he worships Divinity and recluses. Yet is the Muni &c.

Sometimes in the water of the Ganga, sometimes in fresh water, sometimes in sea water, sometimes in warm, sometimes in cold water he bathes, sometimes he rubs his body with ashes white as camphor. Yet is the Muni &c.

Sometimes without garment, sometimes putting on the best apparel, sometimes with lion's skin round the waist, he is self-possessed, without fear, the joy of his heart full. Yet is the Muni &c.

Sometimes in *sattva* (goodness), sometimes in *rajas* (activity), sometimes in the quality of *tamas* (darkness) he dwells, sometimes he is above these three qualities, sometimes he is worldly, sometimes he is above the *Stratis*. Yet is the Muni &c.

Sometimes he is a speechless devotee, sometimes he speaks, sometimes he smiles in joy, sometimes immersed within in the nectar of divine felicity he lives in seclusion, sometimes he observes the practices of men. Yet is the Muni &c.

Sometimes by uttering habitually the *Mahevākya* (*Iattavasi* and other Vedantic texts) he beholds in all things the true and good, the One only without a second, sometimes in the consciousness of apparent duality he cries, *Siva, Siva, Siva*. Yet is the Muni &c."

HOW THEY GET ON.

It may interest our readers to know how our apostolic brethren get on. Particulars of their daily life may prove both pleasant and profitable reading. These poor souls, men of God, believe that they live in the safe-keeping of Providence, and that their food and raiment come directly from Him. This is no boasting, but a fact. There is nothing like a permanent fund or a definite source of income upon which reliance could be placed. The only earthly prospect of sustenance is furnished by precarious casual contributions, a printing press with poor resources, and the sale of books and periodicals. As a rule Brahmo congregations do not support their ministers. Nor is there a mission fund for the maintenance of our missionaries. So that the entire body of our apostles with their families and children hang upon the outside public, and upon insufficient and irregular income. The various sources of income fall far above far from meeting all necessary expenses, leaving a monthly deficit of some two or three hundred rapiers. So that every apostle has to court upon receiving only about half of what the bare necessities of life would cost. A gloomy prospect indeed! Yet the God of Providence has month after month, somehow in His mysterious ways, paid the debt and squared the account. Before the month comes, all is uncertain. A few annas will most likely be given to each family, but how much none can divine. There may be enough for the purchase of rice only, but no provision for oil or fuel. As for clothes and shoes, they may not be forthcoming though urgently required for another week or two. So that the month wears, it not a martyr's death at least privation and distress and probable starvation. The apostles have been taught by Christ to take no thought for the

more than if they did, they will see nothing but darkness, and will bring anxiety within the gloomy prospect of their souls, and among them helpless little ones, struggling with poverty and crying for food. But the darkness ceases and the apparition of want vanishes as soon as the morrow comes. An affectionate and loving Mother solves the whole problem, and supplies the pressing wants of each day as it comes. How can we so hardly tell. Nor, if we did tell, could we ever comprehend the ways of Providence, who is repeating himself out. Here comes a ten-roped rope, there a piece of cloth, here a pair of shoes, there a pair of gloves and a doctor ready to render gratuitous services. All this comes unexpectedly, and produces much astonishment and joy. It seems as if the good Mother goes begging every morning, and supplies the deficiencies. Never does the Father neglect his brethren. There is provision for the poorest. And yet when the season actually comes and thousands of urgently needed hungry mouths, are left to starve, the Merciful God who feeds the sparrows, feeds these poor, but trusting human sparrows. His angels are to receive food direct from the Father's hand. The waters of Providence are drawn from the Margat Bar, where dwell the angels of the New Dispensation.

THE APOSTLES EXAMINED—II

1. And ye are yet willing to go to him after the resurrection of the body? What is your argument for this belief? Do you regard the next world as a continuation of the present life, or a new creation? Is there not a shadow of a doubt in your mind regarding the great hereafter?

2. Do you look forward to a place in the high heavens as your future home, or do you simply seek a higher life in God? Have you any idea as to whether there will be a resurrection of the present carnal body? If every soul be disembodied how will men recognise each other?
3. Do you cherish any hope of meeting the souls of prophets and saints in the next world? Are you sure you will see Jesus and Paul, Socrates, Moses and Chaitanya? You may wish to see them, but does not your unworthiness stand in the way? Do you expect a family reunion in the life to come? Or do you believe that only those who are spiritually united here, will be reunited hereafter?
4. Have you any idea of heaven? Is it possible to get into heaven while here? Did you ever try the experiment? If so, what was the result? Do the denizens of the earth get admittance into the realm above? Do departed saints ever come to visit the earth, and do they hold intercourse with men? Or are you merely a believer in spiritual intercommunion? Do you believe in spiritualism?
5. Do you believe in future rewards and punishments? What sort of reward do you expect? How will you be punished for your sins and in what measure? Have you not atoned for your sins by your devotion and charity? Do you expect to join the Dance in heaven?

Paras.—

THE word *Koran* signifies *craving* or *rejoicing*, and is applied not only to the whole book but to any portion of it. The *Koran* is also called *El-Ferkaz*, 'The Distinguisher,' and *El-Mushay*, 'the Volume,' and *El-Kitab*, 'The Book.'

Mithra's ordinary food was milk and water, and honey and milk and honey were luxuries of which he abstained, and which he rarely allowed himself to taste in the desert. We are told, seemed never to be taken to him, even when he was sovereign of Asia. It is said that after he was proclaimed the King of the East by Gabriel, another voice came from the sky saying —

“Thou art trapped in thy mantle”

Arise and warn !

And thou, Lord, sanctify Him !

And thy raiment,—purify it !

And the abomination—flee it !

“Thou shalt not receive that thou receivest”

receive again with increase,

And for thy Lord wait thou patiently

Mithra apparently are the gods of the Rig Veda — Agni, Indra, Agni, Soma, Sauri, Mitra and many others. But all this multiplicity of divinities were not a conception of unity as we have seen such a conception following — “Sages were variously that which is called it Agni, Yama, Mithra, Varuna. The wise in their hearts represent under many names the self-winged deity who is but one.”

Agni, Indra, in the evening Varuna, and Mitra, who reign in the morning. Becoming Sauri, he moves through the atmosphere, and becoming Indra, he dwells in the middle of the sky.” Paganistic texts are found here and there. As an instance take the following — “Ahi is all things and the five classes of men.”

In following passages in the Buddhist scriptures we see in what sense ‘Nirvana’ has been used, and

is a vision the eye thoughtless men will regard it not as such. But as the light of the revelation of the soul to be reached here in this world.

He is a reliable whod light is in danger of a fall as
 we get on with the central away, — he is in the
 very presence of Nature.

It took up at times as silent as a black dog
 the man behind Mr. ... an angry ... it is
 ... the ...

Those who are over 40, watch wisely. Far too long, with a little too Nevada, their business dies away.

One flowered plant seen from last spring's tree.
 It was growing up with it's undergrowth the rest
 of last season. Nivens had it in his pots.

But my O' men! sit this boat: when I
 call it will go quickly - when I leave it off I shall
 leave it, but I shall go to Nevada.

There is not a thing without wisdom now and then
with a Day and he who is both wisdom and Day and
is in the presence of Nirvana

Trusting to experience Newman, that is the greatest thing.



AN appreciative and thoughtful article on the New Dispensation appears in the last number of the *Commonwealth Review*. We rejoice that the man is in the western world who is enabled by means of this most popular and widely circulated magazine to express a sober and honest statement of this New Church in the West, its principles and progressive development. The paper does not deal with some adulation, nor in unqualified denigration, either, but is simply what it

presented in a fair and truthful account of the
history of the world, with any opinions of the writer.
Our friends will find acknowledgments are due
to the friends of the writer, and the editor of
this volume, for the various important services by
their speaking in a knowledge of God's doing
in the world, and the enlightened nations of the west.
We are sure that the principles of our beloved Church
are being more and more understood, and its
principles are being more and more applied to the
life of the world. It is our claim, that what we are and
what we should be, is being more and more
understood, and God's doing is being more and
more understood. The New Dispensation is thus doing
up the work of the Divinity of Christ is not to be
in the Church of the New Dispensation as in the
Church of the old Christianity, with its principles and
teaching, and with a reverence and a value
which cannot be expressed. A scientific divinity
is not a religion, but it is an objective and it is
the only one that is scientific and it is the only
one that is scientific. He was a perfect man
and a perfect God. He was God, and he was
man, but all believers are equally perfect as
he is perfect. As for Christ, he was Mr.
N. He was a perfect man, and he was a
perfect God, and he was a perfect man, and
he was a perfect God. The New Dispensation is Christ's religion
in the world, and it takes no other religion
into account, although it is doing so.

THE NEW DISPENSATION.

Friday, November 4, 1881.

WHAT IS THE NEW DISPENSATION?

Let us sing the glory of the New Dispensation,
the latest Revelation of our heavenly Father unto
His children and servants in India.

Blessed are they who believe in the new gospel
for they shall enter into the kingdom of heaven.

The New Dispensation is the harmony of all religions,
of all sects and all saints and all sects.

It is the harmony of reason and faith, of religion
and science, of devotion and duty.

It is the harmony of the ascetic and the devotee,
of the east and the west, of the ancient and
the modern.

It is the harmony of the Veda and the Purana,
of the Old Testament and the New Testament.

It is the harmony of yoga and bhakti.

It is the harmony of youth and age, of man and
woman.

It is an explanation of the mysteries of the Trinity
and the Incarnation.

It is an explanation of the symbolic rites of Baptism
and Sacrament, of the Eucharist and Communion.

It is an explanation of monotheism and polytheism.

It is an explanation of the philosophy of the Hindu
pantheon with its millions of divinities.

It is the Church of the One Supreme, and therefore
not the least idolatry.

It is the Church of Universal Brotherhood, and
therefore not the least sectarianism.

It is the religion of an ever-working and ever-
watchful Providence.

It is the religion of universal inspiration.

It is the religion of universal citizenship.

It is the religion of a Speaking and Teaching God.

It is the great preparation

It is the great preparation for every form of discipline.

It is the great preparation for every form of discipline.

It is the great preparation for every form of discipline.

It is apostolical faith.

It is the communion of saints.

It is the kingdom of heaven

It is the golden age of universal peace.

It is the return of the world to primitive purity and innocence.

It is the return of the world to its original and second manhood.

It is the union of all flesh with the son of God

It is the universal reign of truth and civility

It is the universal reign of truth and civility

It is the reign of all saints and prophets in the heart.

OUR SCRIPTURE.

The Scripture of the New Dispensation contains the principles of the physical, moral, and political sciences, the science of religion. It contains the Old Testament and the New Testament. Each Testament is divided into books, chapters and texts. The following is a list of the books that compose our scripture as it follows:—

OLD TESTAMENT.

Physics.

Geometry.

Astronomy.

Chemistry.

History.

Zoology.
 Metaphysics.
 Ethics.
 Natural Theology.
 Analytical Faith.

NEW TESTAMENT.

History.
 Biography.
 Eclectic Philosophy.
 Baptism.
 Sacrament.
 Inspiration.
 Yoga or Communion.
 Bhakti or Love.
 Supernatural Theology.
 Synthetical Faith.

JOACHIM.

He was one of Joachim's Disciples, of whom Raimondus gives a short account in his History of the Christian Church as associated with the Doctrine of the Three States first proposed by him as a part of his prophetic system. Joachim was remarkable for his piety as well as for his modesty and asceticism. He was abbot of a Cistercian monastery, and afterwards founder of the Abbey of Fiore, which became the head of a new and very rigid order. He exhibited a twofold understanding of Scripture, historical, moral, tropological, contemplative, anagogical, and revealed, the last being of seven kinds. His piety and considerable influence in his time led to the founding of the Order of the Holy Sepulchre, and the clergy. Papal approbation of his works was given by three successive Popes, Innocent III., Alexander III., and Gregory IX.

of his doctrine of images with him, in the way to
 the Holy Land. Yet on the other hand he was unpo-
 pular, and was ever charged by the Lateran Council
 with heresy. His Doctrine of Trinity was his chief
 error. It was condemned as "very like tritheism."
 His doctrine seems to have been altogether an extra-
 ordinary one with extraordinary notions of the Trinity
 which perhaps will yet appreciate and vindicate
 the singular Doctrine of the Later Saints certainly
 in its errors and divisions, and is not likely to
 find an able and out-apologist man. Nevertheless
 the errors and the root of his doctrine are to be
 considered as important and deep truths, which
 if they are not skinned the legal sects, may
 be considered as a greatly enlarged Unitari-
 anism, keeping within the limits of thought. Let
 us now turn to the second part of John's doctrine
 of the Trinity. The three persons of the
 Trinity, the Father, the Son, and the Holy Ghost, are
 the three persons of the Divine Persons, Father,
 Son, and Holy Ghost. The Father is the God of the
 Old Testament, the Son is the God of the New Testament,
 and the Holy Ghost proceeds from
 both the Father and the Son, so under his dispens-
 ation the spirit of both Testaments would be mani-
 fested. The first was the state of slavery, the
 second was the state of the children of God and free-
 dom. The first was the state of natural persons,
 next, that of spirits, lastly that of angels, hermits,
 and saints. The three were respectively
 represented by St. Peter, who represents the power of
 the Father, the representative of knowledge,
 and St. John the representative of love and con-
 templation.

HOW THEY GET ON II.

Here is a plain narrative of what our good brethren do. Immediately upon rising from the bed they remember the Lord, and trustfully cast themselves upon His care. After a cursory glance over the morning papers they have their daily bath and then sit in the Kamal Sarovar or in pip water doing which sometimes baptismal ejaculations are uttered. A hasty breakfast follows, consisting of grain and fruits, and milk, if available. The doors of the Sanctuary, which has been just cleaned by the sisters who have charges of it are opened, and the bell rings announcing the time of worship. The devotees, who live mostly in the neighbourhood of the Lily Cottage hasten towards the Sanctuary and take their seats each in his own prescribed place and upon his own prescribed carpet. Every day the Minister has to conduct service which lasts for two hours, and sometimes for three and even four hours. The members of the congregation have to offer personal prayers by turn. This is the chief thing in the day, the soul's principal meal, out of which cometh an instant spiritual pabulum for the individual and the Church. The latest tidings of Jew, the latest gospel of the Dispensation, the latest form of devotion and discipline comes through this daily worship. Service closes generally between 11 and 12. As soon as it is over, our friends repair to the cottage in the south-western corner of the Minister's residence, and there they cook their own food, which consists chiefly of rice and vegetables. As cooking goes on which takes generally an hour, the Upallaya reads select passages from the Srimalvagavat and other books, or conversation is carried on in connection with some one or other of the leading topics of the day. A dispersion follows each going upon his respective errand. These

men of the New Disposition have a variety of occupations, such as writing articles for the journals and magazines connected with the movement, collection of alms and promised contributions in aid of the cause, editing the support of missionary families, management and administration of charitable funds, visiting and instruction, lectures and discourses at public meetings, supervision of printing and construction of premises of provisions and other needful things, cultivation of fellowship with Hindu and Christian brethren, reading, conferences, &c., besides other work, such as correspondence, account, sale of books, &c. In the evening some are engaged in spiritual exercises with the *chitta*, in the *Satsang*, elsewhere, which continue for an hour or two. The friends meet again after supper in the *Mandir* only. Here for hours, when the neighbour-land is fasted in sleep, conversation embracing a variety of profitable and interesting subjects is carried on terminating sometimes at 1 A.M. May these men prosper!

Paras.—

SATYAGRAH is the sales. —Some there are who are devoted to vanity, some to civility, others to anger, &c. —all this is evil, but these who study in order to be useful to others or to sanctify their own lives, these do well."

Such testimony as this bore Pythagoras to the unity of God. — "God is one; and He Himself does not, as we suppose, exist outside the world, but in it. He is everywhere present in the whole circle, and in all generations; being the regulating in-

governed all the ages, and the administrator of all laws and works, the first principle of all things, the light of heaven and father of all the intelligences, and animating soul of the universe, the mover of all orbits."

For following particulars regarding Mahomet, Elias and I have been aided by his biographers, who need not be found interesting.—"He was most indulgent to his inferiors, and would never allow his awkward little page to be scolded, whatever he did. 'Ten years,' said Anis, his servant, 'was I about the prophet, and he never said as much as *goff* to me.' He was very affectionate towards his family. He was very kind to children. He would stop them in the streets and put them little presents. He never struck a servant in his life. The worst expression he ever made use of in conversation was, 'What has come to him?' 'May his soul be taken and withered.' When asked to curse some one he replied, 'I have not been sent to curse, but to be a mercy to mankind.' He visited the sick till well, and any time he met a beggar, the invitation of a slave to dinner, made him change his clothes, removed his girdle and waited upon himself. He was passionately fond of portance. It is said Mahomet was more modest than a virgin behind her curtain."

Does not the following text in Bhagavat confirm fully our most cherished though apparently mystical doctrine of the communion of saints?

Yasya asti bhaktir bhagabatyā kinchana
Sarvaṅgātāi statā samāsate surāḥ.

aid of the Police, which is powerless and helpless without the legislature? The Hindu might wrap up Calcutta to-morrow in a big envelope adorned with printed texts from the Puranas against Pagan behaviour. Surely the people themselves can settle issues without Police intervention.

Friday, November 11, 1881.

WAS PAUL DREAMING?

VISIONS and revelations are a stumbling-block unto many. If a man sees his God and hears His words, he is proclaimed a visionary and an idle dreamer, and the nineteenth century puts him down as a great fool. And yet there is not a single man of God in the world of sober truth who does not enjoy visions of God as scientific as the most scientific visions of outward objects. Was Paul a dreamer at all? He was "caught up to the third heaven." What does that mean? At all events, a speakable word! How can that be? Paul, Paul, but thou art dreaming! Then sayst thou I shall not be a fool, for I will say the truth! Then art thou right. It is we that dream. Nor is there any self-glorification. For Paul glories only "of such an one" as the God-inspired seer in him. "yet of myself I will not glory, but in mine infirmities." How true, how real, yet how modest is St Paul's God-vision! Here are his own words, as they occur in his Second Epistle to the Corinthians — "It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ about fourteen years ago (whether in the body I cannot tell, or whether out of the body, I cannot tell) God

knoweth such an one caught up to the third heaven. And I know such a man, whether in the body or out of the body, I cannot tell. God knoweth. How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. On such an one I will glory. Yet of myself I will not glory, but in mine infirmities. For though I would gladly to glory, I shall not be able, for I will say the truth, that now I suffer, lest any man should think of me above that which he seeth me to be, or that he heareth of me. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness.

THE DOVE AND THE NIKANTHA

According to Christian scriptures the Holy Dove brought messages from Heaven to earth. Had I my choice, I would the well-known Hind *Nikantha* (the serpent) were the messenger from the other world to the heavens above. There is an old custom prevalent among the Hindus in Bengal on the occasion of the throwing away of the dead body into the river. As soon as the idol is being thrown into the water, a bird of the above species is released from which comes forth, and is believed to carry the message to Kailas in the Himalayas, to the heavenly abode of Mahadevi, of the departure of the body from the earth and her anticipated return to heaven. The bird *Nikantha* is a vulture or eagle, which as a swift bird of carving welcome tidings, is made to do duty as a messenger.

It reveres history because it believes in Providence
and sees God in history.

It sits at the feet of all epochs and ages and gathers
the lessons they offer.

It does not ignore or deny a single fact of history.

It treats all history with the profoundest reverence
as God's scripture.

The New Dispensation is thoroughly practical.

It is the religion of activity and energy.

It is the worship of industry.

It deprecates laziness and idleness as a sin against
God.

It is the service of man in varied fields of philan-
thropic usefulness.

It is the religion of study, researches, criticism,
thought and dialectics.

It is never-ceasing godly work.

It deals not in barren speculations and theories.

It has no love for things chimerical and shadowy.

The lazy mendicant, the sleepy faquir, the fanciful
theorist, the speechless quietist find no place in it.

In the temple of work it adores the God of Force.

Paras.—

WITHOUT being in the least presumptuous we now
suggest to our iconoclastic friends the expediency of
quoting Hindu scripture in condemnation of idolatry.
Mr. James and Mr. Johnson are quite welcome to put
before our countrymen overwhelming and emphatic
testimonies from the Bible against the error and im-
purity of idol-worship, and it is not unlikely that they
may thereby bring conviction into the hearts of a few
intelligent and unbiassed Hindus. But such a course,
we fear, will not succeed with the vast majority of our
thoughtful countrymen. An appeal to their own
national scriptures would certainly be a more effec-

the world, winning over the Hindus to monotheism. It would be trapping them in their own net. They cannot give us such authoritative texts from their own Vedas as the following:—“Know Him whom words cannot describe, but by whom words are sent, as the Supreme God.” The finite objects which men worship are not the Supreme God: “He has no hands, yet He seeth: He has no feet, yet He goeth: He has no eyes, yet He seeth: He has no ears, yet He heareth.” A few such texts alongside the quotations from the *Isis* might prove an acceptable and efficacious compromise: the latter alone would create nausea and give offence.

As in Hindu society, so among the primitive Christians the administration of charity was a household duty which devolved chiefly upon the women. Charity took the shape of alms or hospitality, and this is an organised domestic institution. India and home to the house where the poor receive no attention, which are lonely and neglected. But a woman is ordained by nature to serve the poor. For Hindu religion is truth, and so is the Christian. We are told that “the primitive Christians were not content with conveying their alms to the poor through the hands of angels of the church. To them it appeared a sacred duty to comfort the poor with their presence and their purse in their own homes, where they would make more intimate inquiries into their wants and tender them the comfort of Christian sympathy and counsel, which by the testimony of high and good writers was more highly valued than even the most abundant bounty. They ministered to their temporal necessities. This pious office was more especially delegated to the female members of the

community, as it was thought, both from the domestic nature of the embassy, and from the jealous spirit of a virtuous society, they possessed facilities of access to the domestic privacy of all classes denied to the brethren of the other sex. And exemplary was the prudence and fidelity with which they discharged their trust. Every moment they could spare from the pressing claims of their own household, the Christian matrons devoted to those errands of mercy, and while they listened to the widow's tale of other days and her traits of the friend who had gone to his rest, or saw the aged in their hut of poverty, bending under the weight of years, or sat by the bed-side of the agonised and those that were ready to die,—or found as was frequently the case the helpless babe which the cruel heart of a pagan mother had exposed and forsaken to the lonely path, they provided for the wants of each and administered appropriate comforts for the body and the soul."

Friday, November 18, 1881.

MOSAIC VISION.

LET the contemplative devotee now and then look upward to heaven, and behold its glory and beauty, as did that Jewish seer, Moses. May we learn to see heaven's King seated on His Throne of light surrounded by His saints in the realm above and rejoicing in anticipation its joy and blessedness. Such Mosaic vision is sure to be profitable unto all true believers, by whom it ought to be duly cultivated. Baxter's thrilling words on this subject we commend to our brethren.—"As Moses before he died, went up into Mount Nebo to take a survey of the land

of Calvary, as the Christian ascends the mount of Calvary, and by faith surveys his rest. He looks upon his glorious mansions, and says, 'Glorious things are surely spoken of thee, thou city of God.' He hears, as it were, the melody of the heavenly choir, and says, 'Happy is the people that know thy salvation, yea, happy is that people whose God is the Lord.' He looks upon the glorified Israel, and says, 'Happy art thou, O Israel! who is saved by thee.' O people saved by the Lord, the Lord thy help, and who is the sword of thine arm, thou shalt look upon the Lord Himself, and in His glory. He is ready, with the rest, to tell of His greatness up Him that liveth for ever, and say, 'Hallelujah, O Lord God Almighty, who was, and is, and is to come! Thou art worthy, O Lord, to receive glory, honour and power.' Verily, verily such is the God-vision preached by the Apostles of the New Dispensation, and yet for this there is to be regretted, viz., that both heathen and Christian, have failed to see it. The natural man understandeth not the things of the spirit.

THE NEW DISPENSATION,—ITS ASIATIC SIDE.

THE Asiatic and oriental aspect of the New Dispensation remains to be explained. Born in the East, with its peculiar traditions and influences, it is no wonder that it should grow as an Asiatic institution with marked Asiatic features. However accidental its present may have been, its root is essentially oriental. Its history and dialectics, its intellectual and spiritual character tell us it is a western system of truth. But there are other features in it which

THE NEW DISPENSATION.

show forth its Eastern origin. Whereto, on the other hand, its oriental character we shall presently show.

The New Dispensation is profoundly religious. It **hates dryness.**

It is the religion of tender love and sweet affection.

Faith without love, work without love, it abhors and contemns.

It affords the fullest culture to all the higher faculties and impulses of the heart.

Its wisdom is the loving knowledge of God, its work is the loving service of God.

It possesses a heart overflowing with the love of God, and eyes glistening with tears of devotion.

It makes all things sweet by its touch.

The New Dispensation is eminently poetic.

Its thoughts and sentiments are poetical, its language is the language of poetry.

Plain dull insipid prose does not accord with its imaginative spirit.

It represents the golden age of religion, when all things bright and joyous and heaven and earth shone in fascinating colours.

It clothes truth in the soft silken drapery of imagination.

It abounds largely in metaphors and allegories, in parables and rich imagery.

It is a born poet that lisps in numbers and spontaneously talks poetry.

The New Dispensation is transcendently spiritual.

Its eyes are naturally turned inward and it sees vividly the spirit-world within.

It prefers the soul-kingdom to the kingdom of the senses. It abhors materialism.

It always magnifies the spirit and spiritualizes everything it touches.

It sees with the spirit-eye and hears with the spirit-ear. It drinks inspiration.

to the object and glory, the kingdom of heaven
was made manifest therein all the spare hours of the
day.

The New Dispensation is the religion of poverty
and asceticism.

It teaches us, "Vanity of vanities, all is vanity."

It teaches and honours simplicity. In dress and diet
it is always poor and abstemious.

It shuns pomp and the riches and honours of
the world as temptations, and prefers life in the
desert.

It is the religion of the man of the New Dispen-
sation.

GREEK MONOTHEISM.

The early Christian fathers have borne repeated
witness to the lofty truths inculcated by Greek
philosophers concerning idolatry. Justin is
of opinion that "although human nature at first re-
sisted the influence of intelligence and sanity to discern
the truth and the worship due to the one Lord of all,
yet being fascinated by the excellence of human great-
ness, it was led away to the making of idols, and
the worship of them as deities, after continuing for a long
period of time held down to the idolatry as if it were
natural and true." Some may dispute the correct-
ness of this opinion about the universal prevalence of
idolatry before the age of idolatry. Never-
theless it is true that long before idolatry established
itself and spread darkness over the nations of the
earth, there were glimmers of reason both in the
East and West. How illustrious prizes and mag-
nificent honours the Greeks applied to the follow-
ing:—

Afar from mortal's place the holy God,
 Nor ever think that He, like to thyself,
 In earthly robes is clad, for all unknown
 Is the great God to such a worm as thou.
 Divers similitudes He bears, at times
 He seems as a consuming fire that burns
 Unsated; now like water, then again
 In sable folds of darkness shrouds Himself
 Nay even the very beasts of earth reflect
 His sacred image; whilst the wind, clouds, rain,
 The roll of thunder and the lightning flash,
 Reveal to men their great and sovereign Lord!
 Before him sea and rocks, with every forest
 And all the water flows, in reverence bend
 And as they gaze upon His awful face,
 Mountains and earth, with the profoundest depths
 Of ocean, and the highest peaks of hills,
 Tremble: for He is Lord Omnipotent;
 And this the glory is of God Most High."

Do not the above lines remind you of similar sublime thoughts in the Vedas and the Vedant?

Paras —

If thy coarse robe trouble thee, says Jeremy Taylor, remember the swathing clothes of Jesus, if thy bed be uneasy, yet it is not worse than His manger.

OUR dear God is not only our Father but our Mother also, and we of the New Dispensation always desire to commend Divinity to our brethren in Her sweetest relation as Mother. And we always believe a peculiar gratification any scriptural testimony in recognition of such relationship. In the Bible, regarding the following striking passage, we find —

I am the mother of the universe.

I am the father, the mother of the universe.

I am the God of providence, the father of father

and mother of mother. The Lord is described as

Gurupitāmah sākshī rāṣaḥ saramam sa-

brith.

I am the way, the supporter, the master, the wit-
ness, the protector, the refuge, the friend.

An American friend in America writes to inquire
how we are treated by the Chris-
tians in America. "I am anxious to know the
general attitude of the Christian missionaries as
regards the Aryan. Are they friendly?" Our
answer is—Some love us; some love us; some
hate us; some approve of our creed and character
and some on the other hand, dislike
us. Some abhor everything that we do
and say, some think we have no
business to be, some wish us immediate death, and in
their rage, they are ugly lies about us in anti-
Christian papers, some swear we
are devils incarnate. We sit at the feet of those
who are our respecters, and are thankful for their
kind words. We pity those who hate
us. We are anxious to please. Christian
missionaries on our side as Christian
missionaries aggravate our zeal. Christian
missionaries are and are not. May the number of
our Christian friends increase! May the number of
our enemies decrease! and our Christian mis-
sionaries be gradually less in days to come.

THE NEW DISSENTION

IN India, owing chiefly to the transition state of society, infidelity is almost invariably accompanied by sensuality and vice. There may be a few exceptions. But as a rule Indian atheism is immoral, and is injurious to social morals. Unbelief and immorality are, in Hindu society, at the present day, convertible terms. Men deny God and immortality not so much on account of honest intellectual doubt as in consequence of various habits which require to be justified before men. In England and other European countries the very atmosphere is impregnated with Christianity, and hence honest scepticism is a possibility. For unbelieving scholars and scientists therefore we have always cherished the highest respect. Though irreligious, many of them are highly cultivated men. It seems, however, that the West is beginning to imitate the East, and that there, as here, the same impurity is following in the wake of atheism and agnosticism. No less an authority than the Bishop of Manchester bears the following alarming testimony to this truth:—I say advisedly, on the authority not only of the clergy, but of laymen who mix among the working classes, and know their thoughts, that the sanctities of domestic life are not valued by men who adopt the atheistic and secularist hypothesis. In Manchester, not many months since, 47 men were apprehended by the police, engaged in the most detestable practices and I say distinctly and freely that if men's faith in a God and righteousness is destroyed, and they are taught that there is no hereafter and no account to be given of their lives in these doctrines and their natural and necessary consequences will destroy the moral health of the nation and make purity an impossible virtue. I feel bound to lift up my voice against these terrible issues whenever I have the opportunity. The spreading prevalence of impurity in all classes of society, of which nations

most serious danger, is the one thing that alarms me for the future of England."

Friday, November 25, 1861.

WANTED PREACHERS, NOT TEACHERS.

Those whom Christ has sent unto the uttermost parts of the earth ought to have only one object in view, and preaching 'thun crucified' unto the non-Christian world. This is the chief mission of the Christian missionaries in India, and all other works, however important, must be subordinated to it. Were this principle distinctly and invariably kept in view India would grow marvellously in Christian ideas and sentiments. Such, however, is not the case. The banners of the cross to India have mostly diverted their zeal and energy into other fields. The schoolmaster's vocation seems to have charms for many, and has secured a considerable number of pupils in the great cities into schools and colleges where they are busy in preparing Hindu intellects for University examinations instead of training Hindu souls for Christ's Kingdom. The Reverend Professor is always teaching mathematics and history, neglecting the higher teaching for which he has been sent out. How many similar agents there are in India who can teach secular things! Why then should the valuable talents and energies of Christ's apostles and agents be wasted in such fields of work? Let them go forth where Christ summons them, and perform their legitimate duties to which he incessantly calls them. The benighted nations sink in idolatry and superstition, in scepticism and worldliness, with hands uplifted for ever and anon imploring spiritual ministrations and comfort. Will the missionary refuse them help?

REUNION ACCORDING TO THE VEDAS

THE Atharva Veda offers conclusive and striking evidence of the fact that our early Aryan fathers cherished most sanguine expectations of reunion in heaven. Let us take the following text quoted by Dr. Muir :—

Svargam lokam abhi no nayási sam jáyayá sa
putraih syáma.

Do thou conduct us to heaven, let us be with our
wives and children.

There is another passage equally clear, which has been thus translated —

In heaven where our virtuous friends enjoy blessedness, having left behind the infirmities of their bodies, free from lameness or distortion of their limbs, may we behold our parents and children.

WHAT THE LORD DOES FOR ME DAILY.

IN the morning the Lord comes into my bed-room, and rouses me up from my sleep. In the bath-room the Lord pours the water of baptism upon the head, and cleanses and refreshes both body and soul. The season of prayer comes, and the Most High sits before me in the family sanctuary, and hears my prayers and supplications. There He gives me wisdom, power, strength and joy. Having nourished and sanctified my soul, the Father seeks to feed my body. As the chief Steward He goes to the bazar and purchases all needful provisions for me, paying out of his own pocket. Upon His return He as cook enters the kitchen, and cooks my food. Then with His own hand my Mother feeds me, putting into my mouth wholesome food and drink in suitable measure. Hav-

ing food I nourished my body the Lord accompanies me in the course of my daily work, and there makes me His servant. He directs, go through my appointed work in His service, guiding what I have to do, where to go, whom to call upon, how to transact business, what to do, how to spend money and in what ways, how to conduct myself at home and abroad, in matters domestic, and in matters social. When I read, He the Lord sits by me as my Teacher, and explains to me through the operations of the Holy Spirit all the difficult passages in the Bible, the Vedā and other books as I may happen to read with Him. In the evening, He often draws me away from society, and in the stillness of solitude, administers to me the comfort of heavenly communion. In the assembly of my friends and companions He daily introduces Himself as our Best Friend, as I discuss joy and sorrow, our conversation and amusements all the time we sit together. The time draws near when the beloved Lord and the exalted Father call for sleep, "and your sweet rest, heavy sleep." And suddenly the Lord takes the child by the hand, and departs to rest and peace. And as I begin to sleep I feel some one whispers saying, "Child, sleep secure upon thy Mother's lap." Is all this a delusion and a dream? No, I see and therefore I believe. Blessed be my God, the God of Providence!

MESSAGE FROM AMERICA.

I feel very certain and assured, because
 "I have seen the Father of the Father,"
 and the Holy Spirit, and the Father of the
 congregation!

DETROIT, MICHIGAN,

UNITED STATES, AMERICA.

October 1st 1851.

REVEREND FRIEND AND BROTHER.

Your very welcome letter of July 23rd came to hand September 17th, and was very gladly received. It found me busily engaged in preparing my sermon for the opening of my new Church on the following day, and you will see by the accompanying sermon that I used it to give force and point to the plea for a broader and more catholic estimate of religion and men. I thank you cordially for the noble sentiments it contains, and I heartily respond to your expressed wish that the East and the West might unite in closer fellowship for the building up of this great human divine Church. In our religion here, we have tried to comprehend the import of *Humanity*. Historical Christianity, as it has been defined in Europe and America, has not declared a Universal Providence and as a result the newly liberated mind of the Western nations is breaking away from the traditional limits and asserting a broader interpretation of life in the midst of much lamentation and bad temper on the part of the devotees of the old systems of thought. The denomination or sect to which I belong, known as Universalists, has been made up from nearly all the conservative parties in religion, and many of its members, educated in the midst of narrow and partial habits of thought, find it difficult to break over the line and clasp hands with all sincere souls, but we are breaking down these barriers and securing a recognition of the universal instinct of religion in man and a Providence that is over all. It cheers my heart to find such a spirit in India as you evince. I read your letter to a company of clergymen last week and concealed the name. I asked them who should have written such a letter. I concealed the name of India

and all words that would identify the letter. Some said "Carr," some said another, but all agreed that any large-souled Christian with intense and reverent mind might have written it. Oh I do hope for that day when religion and faith can pass on their own essential merits rather than for the name they come to bear. I have had some criticism passed on me here on account of my liberality, but I am ever for it. Whom God has created, we may well love, and I am glad to confess that I have been helped by you to a better apprehension of that law of unity which relates all great religions together in one Providential bond.

I greatly desire more information concerning your work, and if there is any condensed publication giving such knowledge, I should be grateful for it. I especially wish to know the spirit and attitude of the Christian Missionaries as regards your movement. Are they brotherly? I half suspect quite the reverse. Our own Orthodox Christians in America regard the *Unitarianism* as a great heresy and claim that every body must accept their religion or be eternally lost. I want to see the day when it will be generally orthodox to say that the true worshipper is the man who worships in all lands and under whatever name, while the false one is not the man who bows down before an idol of wood or stone, but the man who is so false and makes of his religion a falsehood and a sham. I judge that a true religion is not determined in a man's life by the question of intellectualism but by the spirit of perfect faithfulness to one's convictions, and if we can secure this, then the filling of the world with intelligence will make for a strong men and gracious women. I am glad to say that my Church here in this most beautiful city of Geneva that I have seen is full to overflow. The society is not yet thirty years old but it is

strong and growing. I was greatly interested in the reports of your visit to England several years ago, and I hope the good Providence will lead you into the Western world again, and when it does, that you will honour America with a visit. I greet you through that far distance, though I have felt much nearer to you than to many whom I meet every day. Your address delivered in Calcutta, and published in the country created, I am sure, a great surprise of most excellent grace, and made many people think that we have not here *all* the benignant signs. Praying for **your abundant success.**

I am yours in the love of Him who hath made of one blood all nations of men.

E. L. REXFORD.

Paras.—

THOSE who have read of Christ's pre-existence and miraculous conception in the Gospel must be struck with the parallelism furnished in the narrative of Buddha. Gautama is regarded by his followers not only as an incarnation, but also as the very deity pre-existing before his appearance on earth. M. Senart in his '*La Légende du Buddha*' observes — 'The Buddha, before his birth, is a god, the chief of the gods; to speak correctly, he is not born, he incarnates himself among men for their good and their salvation. His conception is altogether miraculous. He has no mortal father; his descent from heaven takes place under the symbols of a god of light, veiled in the cloud-womb of his mother; his presence reveals itself there by his first rays, which call all the gods to prayer and awaken them to life.'

Four centuries ago the Shaktas gave way before the Bhaktas. Chaitanya's army proved invincible, and carried off Bengal captive. Even to-day his gospel is the rule as a living force, though his followers have considerably declined both in faith and in numbers. But the reverse of this we find in England and other European countries. There the Shaktas are driving the Bhaktas out of the field. Look at the Huxleys, the Tyndalls and the Spencers of the day. What are they but Shaktas, worshippers of *Shakti* or Force? The only deity they adore, if they at all adore one is the Prime Force of the universe. To it they offer daily homage. Surely then the scientists and materialists of the day are a sect of Shakti-worshippers who are chasing away the true Christian devotees who adore the God of Love. Alas! for European Vaishnavas! They are retreating before the advancing millions of Western Shaktas. We sincerely trust, however, the discomfiture of devotion and Bhakti will be only for a time, and that a Chaitanya will yet arise in the West, crush the Shaktas, who only recognise Force as deity and are sunk in carnality and voluptuousness, and lead nations into the loving faith, simplicity, and rapturous devotion of the Vaishnava.

THAT there is a great deal of unjustifiable pantheism in Hinduism no one will for a moment dispute. Yet are there certain redeeming features in Hindu pantheism which go far to show that it is not after all the horrid and unlovely evil it is so often represented to be. The Bhagavad-Gita treats of God as the BEST of all things in creation, the essence, so to speak, of all that is true, good and beautiful. Take the following splendid lines, and say if there is any thing sub-

finer in the religious literature of any other country. —
 "Among lights I am the sun; among mountains, Me; —
 among waters the ocean; among words the pious
 syllable Om; among forms of worship, that wor-
 ship; among letters, A; among seasons the spring
 splendour itself, among things that shine, the sun;
 among mysteries, the goodness of the good; the
 knowledge of the wise." That man has no goodness
 of his own, but all goodness is God's goodness and all
 wisdom His wisdom, is a truth upon which we have
 often expatiated. It is one of those deeper truths of
 Theism miscalled Pantheism, which few ever com-
 prehend. The following Pauranic lines are too
 beautiful to be passed over. — "As sound in trees, as
 fruit in its flowers, as oil in sesameseed, so God exists
 in the world, yet in such wise that He may be separa-
 ted from it. He remains unchanged in all His works,
 just as the sun does, while flowers open and shut in
 its presence."



IN the translation of the Seventy-first Hymn of the
 Yacna, thus says Zoroaster. —

I worship Hormazd, the pure, master of purity.

I worship publicly and privately the most exalted
 of the masters.

I worship all the masters of purity

And I worship all the exalted Manthra [the
 language of the Avastha]

I worship the whole use pure Gathas with the pure
 one among the pure.

I worship all the words uttered by Hormazd, which
 destroy evil thought, which destroy evil speech, which
 destroy evil work. I worship all the words endowed
 with power, victory, glory and strength.

I worship all the words of righteousness.

I am not ashamed to confess my
 sins, and all the good deeds which I have now
 done, or will ever do.

Friday, December 2, 1881.

CHRIST IN ALL RATIONAL BEINGS.

We have been charged with accepting an
 inferior Christ, owing to doing to our
 brethren what we should do in all intelligent
 beings. This higher doctrine of Spirit-Christ is an
 essential thing to those who are prone
 to the error, or the denying of Jesus-Christ.
 Their error, and their errors and delusions we
 present. The solid and plain and clear testi-
 mony of origin shows that we are not such idolaters
 as they are presented to be. — All who are rational
 beings says he, are partakers of the word of
 life, and by this means, bear certain seeds,
 which will in them, of wisdom and justice, which
 is Christ. The Apostle Paul also shows truly that
 all share in Christ, when he says, 'What saith
 the Scripture? The word is nigh thee, even in thy
 mouth, and in thy heart. By which he means that
 Christ is in the heart of all in respect of His being
 the word of reason, by participating in which they
 are rational beings. And it is the meaning of the
 expression that 'men have no excuse for their sin,'
 and that from the time the divine word or reason
 was given to show them the way of the difference
 between good and evil, they ought to avoid and
 pursue that which is wicked. For to him who
 says to himself, I know it is good, to him it is sin.
 Moreover, that all men are not without communion

with God, is taught in the Gospel thus, by the Saviour's words : 'The Kingdom of God cometh not with observation ; neither shall they say, Lo here ! or, lo there ! but the Kingdom of God is within you.' But here we must see whether this does not bear the same meaning with the expression in Genesis : And He breathed into his face the breath of life, and man became a living soul' For if this be understood as applying generally to all men, then all men have a share in God.' How clear and unambiguous !

THE LOWER AND THE HIGHER SCHOOL.

SOMEHOW the opinion has got abroad that we seek to identify the whole Brahmo body with the New Dispensation. Far from it. We do not cherish the least idea of doing so. There are thousands, perhaps tens of thousands among Indian monotheists who discountenance the New Dispensation, and even hate it and revile it. This is just as might be expected. For there is a graduated scale of Theistic belief, and among Theistic believers there are classes and grades. The present Dispensation represents only the highest order of Theistic faith and devotion. The Brahmo Samaj includes all classes of monotheists, even rationalists and deists not excepted. He who believes in one God and in the next world may enlist himself as a Brahmo. He may be a sectarian, and hate the Hindu and the Christian, the Mahometan and the Buddhist as enemies and their systems of faith as unmix'd delusion. He may set his face against communion, inspiration, and all the higher stages of spiritual life. And yet such a man may be a Brahmo. He may continue throughout his life in the very lowest

state of biotic belief and life. He may all his life do good by providence and grace, and abuse Christ and Paul as impostors. And yet the whole Brahmo community in India may heap honours upon him as a distinguished and learned Brahmo. Such men may be said to have just entered the lowest school of Gnosis, and are yet very far from the kingdom of God, the Church of the New Dispensation. We love and respect these our younger brethren, though they cannot help our prayers, and study the first primer on Gnosis. They do not understand the higher truths of Hinduism, nor its philosophy nor its deep devotion, which they yet taste. We therefore pity them, and trust they will yet advance into that higher school of living and devotion which is to be found in the New Dispensation. If they do not care or try to advance beyond their little school, we pity them the more, and regret their conservatism, their blindness, their selfishness and their inspirituality. The majority of Indians may be thus characterized —

Belief in one God.

Five minutes' customary prayer

Invocation of a future life.

Respect for good and great men.

Average moral character.

Social refinement.

The apostolical character of the Theists of the New Dispensation may be thus denoted —

Godvision or perception of the Living God
with the eye of faith.

Fervent prayer, duration varying from half an
hour to two hours.

Communion with saints in heaven or pignificances.

Asceticism of a moderate kind, according to the
spiritual necessities of the individual.

Sacrifice of self for the million.

It will appear from the above that there is a great difference, in spite of essential identity, between the transcendental Theism of the New Church and the ordinary deism of the Brahma Somaj.

THE APOSTOLICAL MISSIONARY ABROAD EXAMINED.

1. Why do you come to this province? Who has sent you here—any missionary association or **God Himself?**
2. How do you propose to preach? By giving lectures and preaching sermons, or by reading to us the volume of your converted life?
3. Do you come to preach dogma or life?
4. Are you a seer of God, or a mere believer in an **absent deity as we are?**
5. Do you know more, have you seen more of Christ and other masters than ourselves?
6. Are you happier than we are? Are you stronger in faith and purer in morals?
7. Is your life a life of clarity and benevolence, a life of continued and ceaseless service in the cause of distressed humanity? Or do you seek simply to serve God without serving man?
8. How long do you commune with God daily? How long do you serve man daily?
9. Are you conscious of Christ in your flesh and blood?
10. Does 'self' still exist in you or has it ceased to do so?
11. What is the nature and extent of self-sacrifice you have undergone? Show that you are a man of sorrow, and that you have suffered hard for **God's sake.**
12. Are you also a man of joy? Do you always see

the sun shine amid all the darkness of earthly sorrows and trials?

13. Do you come to us as our master or as our servant?

14. Do you propose to revile other sects or are you going to absorb them into your Church with brotherly love?

15. Have you consecrated your family, property and all that you have to God?

16. Are you an ascetic, or are you a worldly man desirous to gather riches and fond of worldly comforts?

17. What would you do if we deny and persecute you? Will you strike off the dust of your feet and go elsewhere?

18. Are you sure you will prevail in spite of our resistance? Or is our opposition the condition of your success?

19. How do you feed with your God feed you and succour you?

20. How bright are you sure of victory?

HALL OF HARMONY.

The members of the "Mount Hall" desired to make a Hall of Harmony and Brotherhood in the midst of conflicting interests. Where classes and races were separated, and sects and denominations placed in opposition for reconciliation. To build such a house was their object and the project was so needed so far as the world was concerned and made a practical beginning. For this is the only way to solve anything. Their great object has not been accomplished. It is true that the project has been abandoned. We are not a platform on

which we shall form a vast national fellowship irrespective of our social, political and theological differences. Whatever we are elsewhere, there, in this sacred institution, we must forget and forgive our enmities, and be as brothers. We profess to be brothers, but we are not in truth an *Ispriti*. Our social ideas and customs differ, our political principles and conceptions vary, our domestic interests diverge, our commercial and business relations sow discord and selfish disunion among us, even in our religious doctrines we are enemies of each other. At home and abroad, in the bazar and in the bank, even in the church and the mosque we have no peace, no pleasure of pure fellowship, but rather contention, hatred, sectarianism and jealousy. Where shall we learn and practise brotherhood in humanity? If not in the church, if not in holy places, somewhere else it must be. In the Hall of Harmony then let it be. Let there be sermons and reunions, lectures and conversation and constant interchange of kindly feelings, among all classes and sections of the community. Let there be conferences to draw together merchants and traders, doctors and barristers, teachers and preachers, scientists and literary men, savants and antiquaries, Hindus and Mahomedans, Christians and Muslims. Special reunions may be held for particular classes and the discussion of specific subjects, and broader and larger gatherings for a more comprehensive coalition and confederation. Blessed are the peace-makers! Blessed are they who will help forward so good a cause, so divine an enterprize, and make the Albert Hall but not to a mere fourth-rate library and reading-room, a house of brotherly fellowship and a hall of reconciliation.

Paras.—

A very strange and novel ceremony was performed by the Minister on Saturday, the 14th ultimo. It was the consecration of a new *Bhândār*, or family store-room. A short prayer was offered to the Supreme Mother Anāh or Lakshmi, the Giver of Rice, and Her blessing was invoked. The door of the new Bhândār was then opened, and the whole body of devotees entered, the Minister carrying in his hand a small brass vessel *dhand dhandi*, or a rupee and a half, by way of offering and food. They then sang a hymn to the goddess by chanting the words, inscribed on the front wall in a semi-circle—*Anādhāri nā bhavati*. The key of the store-room was then made over to the lady in charge of the room.

Is the word 'Lakshmi' Peranic or does it occur in the Vedas? It is unquestionably a Vedic word. It is mentioned in the Rig Veda, though not exactly in its modern acceptation. The Atharva Veda speaks of a plurality of Lakshmis, some good and some bad, some representing good fortune, others misfortune. We are told—A hundred Lakshmis are born together with the body of a mortal at his birth. Of these we lose away hence the most unlucky. Do thou, Lakshmi, retain for us those which are fortunate. May these Lakshmis which are auspicious rest here. Those which are unlucky I destroy." It is difficult to determine how far these "a hundred Lakshmis" were regarded as persons. They were more ideal than real as appears from the above text. Modern Hindus believe in one Lakshmi but they speak also of *dharm* in the sense of ill-luck.

A SIN against the Holy Ghost is unpardonable according to the Christian Scriptures, where it is said that who sin against Christ are said to be entitled to forgiveness. If a Origen explains this doctrine as appearing from the following — "He who has committed a sin against the Son of man is deserving of forgiveness because if he who is a participator of the blood of Christ, cease to live agreeably to the law, he seems to have fallen into a state of ignorance fully, and therefore to deserve forgiveness" whereas he who has been deemed worthy to have a portion of the Holy Spirit, and who has relapsed, is, by this very act and work, said to be guilty of blasphemy against the Holy Spirit." Touching the diverse gifts of the Father, the Son and the Holy Ghost, the same authority observes — "Firstly, they derive their existence from God the Father. Secondly, their revealed nature from the Word. thirdly, their habitation from the Holy Spirit."

THE Rev. Mr. Rexford's query "How do Christian Missionaries treat us?" finds a decided answer in Father O'Neill's recent lecture, just published in pamphlet form. As representing a narrow and true so that his imprecations are characteristic. The Rev. Father was not so bitter or offensive in his lecture as he is in the brochure before us. It seems that his pen is steeped in gall though honey be in his lips. Surely his speech is better than his writing. There are two remarks to which we take exception. They are honest indeed, but full of sectarian bigotry and error. Our revered orator starts with the well quoted saying of Christ — "He that is not for me is against me," and puts it down as "a terrible warning." Why the Latin instead of the ordinary English "anti-

of his own countrymen. Perhaps the former is more proper, for what else ceases to sting as soon as it is translated into a foreign tongue? The other side of the question, "they that are not against us are for us," the lecturer conveniently forgot. Or, what is more true, it was too Christian and therefore too holy and comprehensive for him. Then he has been so violent warnings by insinuating that the "New Dispensation" may develop into the worst of all possible human careers, etc. that of a "false prophet." We do not know how to thank the Reverend gentleman for the kind compliment. He is good enough to see in us the germ of an "evil empire," a deceiver, a liar and a lying guide! He is good enough of the New Dispensation of God's Kingdom is deserving of pity. When will God open the eyes of our erring and deluded friend, and that he may see the true Christ, the Christ of love and mercy, and dispel from his eyes the mists of an ignorant and convenient Christianity with its bigotry and its hatred, its enmity and its impurity?

Friday, December 9, 1881.

USE OF THE WORD "GOD" BY THE SAINTS.

Those who look upon Christ as the very God and not merely the Son of God, must not forget the peculiar sense in which both St. Athanasius and St. Augustine, both high authorities in the Church, use the word "God." In the Discourse of St. Athanasius on the Incarnation of the Word of God, translated by Ridgway, the following remarkable passage occurs:—"For He was made man, that we might be made gods."

intelligible to men of faith.

[illegible]

[illegible]

THE NEW DISPENSATION

Various views of rationalism and mysticism. A thousand forces are pulling us in contrary directions and they are in constant repose. This is the beauty of our position and herein lies its security. No other system is free from the danger of being one-sided in its action, swinging from one extreme into another. The Church of Harmony, the Philosophy of Eclecticism is so well balanced by contrary forces and by dangers that it is truly bold, bolder than that we have no fear, boldly speaking of entering into any school or sect. And it is our confidence in ourselves that makes us boldly and confidently accept of a new work and sacraments which in any other church would be dangerous but which cannot but be profitable as the Church has no fear of reaching for the millennium.

OBJECTS OF THE NEW DISPENSATION

Little as people know the sundry important purposes within the Church of the New Dispensation, designed and destined to subserve in the economy of Providence they can hardly form a correct idea of the nature of this great movement in India. Those who look upon it as a mere Hindu reformed Church or a Hindu edition of Western Deism must make endless blunders and hazard absurd opinions regarding its past, present and future. Nor can those who rest on a correct estimate of it who regard it as a new mode, system or rule, a product of human ingenuity. The New Dispensation is Heaven's gift to the world in the fulness of time. And Providence in sending to a sinful world this heavenly gift has entrusted to it the most important objects to which it is destined to attain. It is the object of the Church of the New Dispensation —

To bring all the nations of the world into the same terms of religion in the world.

...in the East and the West
...the same...

...by the Discovery
...the same...

...the same...

...the same...

...the same...

...the same...

...the same...

...the same...

...the same...

...the same...

...the same...

...the same...

...the same...

...the same...

...the same...

...the same...

...the same...

...the same...

Christ.

Le le king or subject, great or small.

they are exempt. Likewise such as have lands and gardens bearing fruit and fields for corn shall give no more than it is in their power to bring.

And the people to whom I have pledged my word shall not be required to fight for themselves. But the Moslems shall protect them, asking them neither arms, nor rations, nor horses for the war, except such as each shall choose to bring. But if any shall bring money, or help the Moslems in war, it must be acknowledged them with thanks.

And this is my command. No Moslem shall call a follower of Christ, and if he dispute it he shall be with good manners. And if a Christian do any man wrong it shall be a duty with Moslems to stay the avenger and make peace between them, paying the ransom if the wrong demand a ransom. And it is my wish that Christians should not be regarded by my followers, for I have pledged my word unto them before God that they shall be as Moslems in my sight sharing and partaking of all things with the rest. And in their marriages they shall not be troubled. No Moslem shall say to a Christian, 'Give me thy daughter' nor take her unless she be willing. And if a Christian woman become a slave to a Moslem he shall be bound by this covenant to leave her her religion, nor shall he compel her to disobey her religious chiefs. This is the command of God, and whosoever shall deny it and disobey God shall hold him for a liar.

The above was written in the presence of the undersigned persons dictated by the Apostle of God, and written down by Muaiyeh Ibn Abi Sufyan, on Monday, at the end of the fourth month, of the fourth year, of the Hejra, in Medina peace be upon its Lord.

SE. ABU BAKR ES SADIK
"OMAR IBN EL KHOTTUB.

There is he who leaves all his concerns, temporal as well as spiritual, in the hands of Providence. Absolute trust maketh the soul happy. How rich and true and yet sweet are those words of Thomas à Kempis from the Father to the son:—'My son, suffer me to do with thee what I please. I know what is expedient for thee.'—Yes, the Lord alone knows what is good for us. Let us trust submissively and uncomplainingly.

Friday, December 16, 1881.

FATHERHOOD OF GOD.

THE most interesting passage on the Fatherhood of God is Max Müller's Lectures on the Science of Religion is too good to be lost. It deserves indeed a prominent place in our Pictorial Dispensation. 'We have in the Veda the two verses *Itam asi* and the Greek *Ita asi*, the Latin *Ita asi*, and the Sanskrit is all the time bringing what it meant before these three languages were torn asunder—Heaven-Father!—Thus two words are not mere words, they are the very root of the deepest poem—the oldest prayer of mankind—or at least of that pure branch of it to which we belong—and I am as truly convinced that this prayer was uttered, that this name was given to the unknown God before Sanskrit was Sanskrit and Greek was Greek as, when I see the Lord's Prayer in the languages of Persia and Malacca, I feel certain that it was first uttered in the language of Israel. Thousands of years have passed since the Aryan tribes first came to dwell in the North and the South of Western Asia. But I have each found their languages in the same old familiar empires and places.

in the face of the penalty. Great is their wrath, great is their rage must be the punishment. They will break us into powder, for and wisely venturing to disprove of their sectarian Christianity. If asked the prospect if these be our judges? I say, a time would they hang us and kill us! I say, never come to those would-be judges that they may be deceived. The *London Witness*, agrees with the *Free Enquirer*, "Constitutional in condemning the heresies of the world Christ". They condemn us to say that "Christ was not God, He was not God ever and never a wicked impostor, a wicked learned man." God has told us that Christ is equal with the Father and Creator of the universe. He was as the Bible says the Son of God. Better *Witness* and better *Enquirer*, will you kindly argue with us instead of judging and condemning us summarily? Do not think that we are not a wide body. Hear us, I say, and you will hear. The condemned judge will not hear. Christ. Convince us, let us see that God will cut us away for the views we hold of His beloved Son. Show that Christ is not the Son of the Father. Come. No more. Let us have argument, not judgment.

A NEW SECT.

We have just heard of a new sect of Hindu Teachers. They are known as Daripanthis being so called after Dama Saheb, the founder of the sect. The district of Shahdol, near Dehraon, is their headquarters, whence the movement originally emanated. It is nearly three centuries old, and may be regarded as a branch of the Kairpantis or Kairpantis.

his people as his feet, a true saint breathed in the air of
 Church. He was meekness and forgiveness personified.
 All who knew him loved him, and he has not
 left behind him a single enemy. Even those who
 differed from him in opinion mourn his loss, and are
 proud to rank among his mourners and admirers. His
 sweet love made friends of all whom he came near.
 His love was so all-conquering, his character was so
 unapproachably pure, his heart was so guileless, his
 disposition so child-like and innocent, that the mere
 forbitude of his theological opponents did not say
 aught against him. Verily a saint was he, who is
 loved and whose memory all must be near at hand.
 Especially as a Yogi will his name be handed down to
 posterity. Future generations will with reverent
 gaze upon that towering example of a
 Yogi of the New Dispensation. As an Apostle he
 stood in the foremost rank. In his later days he
 preached in the Punjab, where the Lord had clothed
 him with the power of a lion vanquishing the heathen
 victory in the remotest frontier, and among the
 heathen and the most ignorant Sials. Of his
 visit near at Lahore, Dera Ghazi Khan and Dera
 Israel Khan were charmed by his preaching and his
 saintly character, and had at his feet and implored
 his blessing. In going through these regions he had
 to undergo hardships of no ordinary kind, so that
 when he came down to Lahore he was exhausted.
 While there he was not as busy as usual in the
 Lord's service, in spite of his weakness and indisposi-
 tion. Morning and evening he conducted service,
 preached, visited friends and offered advice. On
 Sunday, the 4th, he conducted service in the Lord's
 Service. Whether he be a y gloomy foreboding of
 his approaching death is more than we can say. But
 the following touching prayer he is reported to have
 uttered in the course of the Sunday evening service —

[illegible]

ought to be the end of the charge of partially performing a sacred duty, although the end may be. May we not expect that what it is that is so much a hindrance, it will hereafter be the courage and the generosity to do systematically and thoroughly?

SAINT AGHORE'S SRADH CEREMONY

To do honour to the departed Saint the devotees gathered at the Mogh Barr, on Sunday last at 11 AM. A sadh raner of about thirty persons assembled. After the introductory general prayers over the Upadhaya's and expanded texts of the Hindu scriptures on duty to parents, deity, and the ruler of the world. The Minister then made a prayer, in the course of which he made touching allusion to the life and deeds of the Saint, who was his father as a brother and a father, and as he could not control the fate of his father to the same extent as he could his own, the whole congregation, men and women, did likewise. Prayer over the *gita* and *sarg* followed. The eldest son of the Saint, Satyendra, seated upon the Minister's lap, and the revered father's and a group of relatives and friends took part in the prayer at the invitation of the Upadhaya:—

PRAYER.

O God, we have become fatherless. O Mother, hasten as a mother and draw us into the arms of thy love. The world has gone to the bottom of the Father of our Father do thou give unto us the peace of thy blessing and grace. May the Saint be remembered by the people of the world and the

None is so dear to the gods as he who is able to see him.
In him the gods are joyful.

He, Brahman, the generating divine science,
Having become an embryo in the womb of a woman,
After having become Indra, crushed the Asuras.

Say, Krishna to Arjuna—Rest assured, O son
of Kunti, that they who worship me, shall never fail.
I am the pledge of their bliss.

He, my servant is dear to me, who is free from
ecstasy, the bond of ill nature, merciful, exempt from
pride and selfishness, the same in pain and pleasure,
patient of wrongs, controlled, of subdued passions,
and firm resolves, and whose mind is fixed on me
alone.

He also is worthy of my love who neither rejoices
nor feels fear, neither laments nor covets, and seeing
my servant, has forsaken both good and evil fortune.

He is my beloved who is the same in friendship
and hatred, in honour and dishonour, and who is
unmoved at the event of things, to whom praise and blame
are as one, who is of little speech and pleased with
a never ceasing to pass, who coveth no particular
love, and who is of steadfast mind.

They who seek this *amrita* (immortal food) in
religion, even as I have said and serve me faithfully,
are dearest of all."

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THE NEW DISPENSATION

OR

THE RELIGION OF HARMONY.

VOL. II.



The Brahma Samaj.

THE NEW DISPENSATION.

KESHUB CHUNDER SEN.

VOL. II

SECOND EDITION

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PREFACE.

The following is a list of the articles which appeared in the *New India* during a period of about two years from May 1882 to November 1883. The list is arranged in alphabetical order, and the articles are grouped under the following headings:—
1. *General*
2. *Religion*
3. *Education*
4. *Politics*
5. *Law*
6. *Science*
7. *Art*
8. *Literature*
9. *History*
10. *Geography*
11. *Travel*
12. *Biography*
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14. *Letters*
15. *Speeches*
16. *Debates*
17. *Reports*
18. *Reviews*
19. *Editorials*
20. *Advertisements*
21. *Other*
The articles have been put in their proper place.

after *Paras* P. 55.

articles are entitled :—

(2) Hindu Loyalty.

CALCUTTA :
The 15th April 1883.)

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THE NEW DISPENSATION.

style apparently the same as that of their leather neighbours, but actually associated in the minds of the owners with ideas purely and exclusively Christian.

THE VANI OR WORD

In Hindu scriptures are not silent on the theology of the Word. It seems almost paradoxical that the Hindu mind should recognise the Logos, and yet so it is. The corner-stone of Christianity—the incarnation of the Word—occurs in the *Bhagavad-gita*, the principal scripture of the Vaishnavas. It is the wisdom and profound devotion and love of the devotee which is to be the channel through which the Word comes—deep, so sweet. Ponder on the following verses:—

Yathā hā khe'nā bandhā rushma
Hā na dānyachī mathyama āh
Arāh prayāto hāishā samibhyate
Iathāiva me vyakti riyam hi vāri

The above lines may be thus translated:—

Fire, whose friend is the wind, is hot in the sky. If there is violent friction with wind it is produced in a violent proportion, if clamped it is put in, it bursts in a blaze. So is the Word my manifestation.

In this passage the Word of God is compared to latent heat diffused in all space. It exists everywhere and in all objects, veiled and concealed. In the cavity, in ordinary humanity, the Word is latent, but only very slightly. But when higher powers enter into fire there is a blaze. So when it enters into the heart of the devotee, the saint the seer, then comes the Word in all blaze in the person of manifested glory. The *Krishna Samit* says:

and the annuals of the seasons are my delight
and festivities please me. Pleading music and flowers
are my delight. Little children are to me like
poetry.

Let me read to thee the latest part in the
indulgent. They are as the morning dew
ing the earth and the flowers and the young
late with the sun past the missionary coming
selfish devotion.

I cannot help, the charge is upon me. I have
my knotted with excessive and tender love. I
am devoted. My heart is a living response
to my wife and children. I never for one moment
can regard myself as a servant of God. I am a
man of the world. As a servant of God I am
whom Providence has entrusted to me, I am
regarding as the only one. I am a man of the world
with the Lord and I trust the Lord provides.

Paras.—

How, when I was a child, I have longed
for the light of the sun and the moon. It is
as to be true. I give you a good night's
rest. The King of the world is the
and the night is the night of the night.
Night — The night is the night of the night.
giving us a good night's rest. The night is
dark and the night is the night of the night.
as to be true. The night is the night of the night.
is the night of the night — A night of the night
giving us a good night's rest. The night is
light and the night is the night of the night.
dark and the night is the night of the night.
light and the night is the night of the night.
dark and the night is the night of the night.
light and the night is the night of the night.
dark and the night is the night of the night.
light and the night is the night of the night.
dark and the night is the night of the night.

open for women as well as for men."

to the bliss of *Nirvana*.

DIVINITY IN HUMAN ARTS.

as says the wisdom of Jesus."

CHILDREN'S FESTIVAL.

PRAYER

divine life !

your feet sanctify us !

tributed

SANCTIFY THY HOME.

The first of these is the fact that the
 world is now in a state of great
 confusion and disorder. The
 various nations are at war with
 each other, and the people are
 suffering from the effects of the
 war. The second fact is that the
 world is now in a state of great
 poverty and distress. The
 various nations are all suffering
 from the effects of the war, and
 the people are suffering from the
 effects of the war. The third fact
 is that the world is now in a
 state of great ignorance and
 superstition. The various nations
 are all suffering from the effects
 of the war, and the people are
 suffering from the effects of the
 war. The fourth fact is that the
 world is now in a state of great
 sin and iniquity. The various
 nations are all suffering from the
 effects of the war, and the people
 are suffering from the effects of
 the war. The fifth fact is that
 the world is now in a state of
 great darkness and gloom. The
 various nations are all suffering
 from the effects of the war, and
 the people are suffering from the
 effects of the war. The sixth fact
 is that the world is now in a
 state of great confusion and
 disorder. The various nations are
 at war with each other, and the
 people are suffering from the
 effects of the war. The seventh
 fact is that the world is now in
 a state of great poverty and
 distress. The various nations are
 all suffering from the effects of
 the war, and the people are
 suffering from the effects of the
 war. The eighth fact is that the
 world is now in a state of great
 ignorance and superstition. The
 various nations are all suffering
 from the effects of the war, and
 the people are suffering from the
 effects of the war. The ninth fact
 is that the world is now in a
 state of great sin and iniquity.
 The various nations are all
 suffering from the effects of the
 war, and the people are suffering
 from the effects of the war. The
 tenth fact is that the world is
 now in a state of great darkness
 and gloom. The various nations
 are all suffering from the effects
 of the war, and the people are
 suffering from the effects of the
 war.

The first part of the report is a general statement of the purpose of the study, which is to determine the effect of the new curriculum on the students' learning. The second part is a description of the methods used in the study, which include a survey of the students' learning and a comparison of the results with the results of the previous study. The third part is a discussion of the results of the study, which show that the new curriculum has a positive effect on the students' learning. The fourth part is a conclusion, which states that the new curriculum is effective in improving the students' learning.

Paras.—

1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

I have been thinking of you very much lately, and wondering how you are getting on. I hope you are well and happy. I have been very busy lately, but I have managed to find some time to write to you. I have been thinking of you very much lately, and wondering how you are getting on. I hope you are well and happy. I have been very busy lately, but I have managed to find some time to write to you.

Vedantism?

MAYHORN, 5 JULY 1955

him for his successor.

THE NEW DIRECTION.

... the ... of ...
... most remarkable and ...
... importance. Nevertheless ...
... Church was ...
... In East Bengal, in Bihar and ...
... in the Punjab and the ...
... Government in Madras and ...
... the high ... in the New ...
... and the ... in ...
... and much ...
... way ... and every ...
... to ... and ...
... to drive them away. ...
... the case in the Punjab and Madras ...
... what happened in the ...
... by the ...
... God's flag the enemy tried to tear into ...
... with ... The ...
... mission have ... proved ...
... of our new ... and the ...
... to ... All the ...
... in the land are ...
... is at ... with the world. Her ...
... are not ... the world ...
... all those who ... of ...
... more or less opposed to ... The ...
... weight of the world's ...
... whatever is new and ...
... sword ever ... God or His truth. And so ...
... army and the enemy ...
... his own ... The enemy knew ...
... that He ... believed this ...
... They ... and ...
... that was in the movement. The Kuras ...
... the strength of the fact that Hari Hras ...
... of the ... Pandavas and that His ...
... held the reins of the fiery horses that were to

THE NEW DISPENSATION.

I had been hoping all his life! Brother you have said
loudly enough to fill our hearts with joy and
our enthusiasm in the service of that sweet dispen-
sation to which God has called us. Here are the words
of the message :—

"I am now Curator of the Cathedral here, and have
just read in the *Evening News* of 11th Dec. 1891
Dr. Knight's paper on 'The New Dispensation.'
I feel that it is for this I have been waiting my
life—now at more than fifty years' date. I feel
you put me in a position to announce to you
this grand scheme to the large congregation
when I minister here. I hope at once to print
Dr. Knight's article, but it will be a long time
before this letter reaches you and I shall be unable to
revert to the subject when I do so in my sermon,
especially after I have once interested my people in
it. But if your magazine contains optional addresses
devised and started. Surely it would be well to
preachers of position and influence, and the new
systems you seek to use could be got to bring the
subject before their congregations. I see no other
means of confronting materialism, the only safe
union of a spiritual believers. I am put in a
position to speak repeatedly of the New Dis-
pensation. Wishing you God-speed from my heart
and a long life to carry out your magnificent plan.
I remain yours most faithfully, HARRISON LAWES.

Paras.—

Those who are accustomed to regard Saraswati
as one of the Hindu gods of the Hindu pantheon, and to
remember that the name belongs to pre-historic
times, and occurs in the Rig Veda. It is the
name of a river which was originally a Vishnu temple,
but which was worshipped to-day in Bengal.

It is true, and not
 a mere reputation main-
 tained by a river
 the saying word clearly proves.
 as a sort of river myth and
 to the shores along with other gods
 such as the Bhairavi Mani Hara &c. See
 to have been to the day I have what the
 in the Vedas she is
 along with such rivers as the
 the Yama. She is spoken of
 as a goddess. The
 and in the
 of the

It is true, and not
 a mere reputation main-
 tained by a river
 the saying word clearly proves.
 as a sort of river myth and
 to the shores along with other gods
 such as the Bhairavi Mani Hara &c. See
 to have been to the day I have what the
 in the Vedas she is
 along with such rivers as the
 the Yama. She is spoken of
 as a goddess. The
 and in the
 of the

was to be a school that was not in perfect
 conformity with the principles which had enabled
 him to triumph in his day. By these annual
 exercises the deeds of the martyrs were kept in
 the memory of the people. How very desirable such
 a school for the world's martyrs and saints
 —how profitable!

Copy of S. L. J. 1822

Paras. —

[illegible]

the Mother.

love and faith.

alta, sari and ornaments.

bow at the feet of the Mother.

Let us all be united in the same
 love, and let the great love of the New Dispensation
 be the love that binds us all together in
 hands.

Let us all be united in the same
 as sisters.

Let us all be united in the same
 love, and let the great love of the New Dispensation
 be the love that binds us all together in
 hands.

Let us all be united in the same
 love, and let the great love of the New Dispensation
 be the love that binds us all together in
 hands.

Let us all be united in the same
 love, and let the great love of the New Dispensation
 be the love that binds us all together in
 hands.

Let us all be united in the same
 love, and let the great love of the New Dispensation
 be the love that binds us all together in
 hands.

Let us all be united in the same
 love, and let the great love of the New Dispensation
 be the love that binds us all together in
 hands.

THE NEW DISPENSATION.

[illegible]

WORDS TO LORD LILTON

[illegible]

1

THE UNIVERSITY OF CHICAGO

... that thought and spirituality the last and
 ... the ... The ...
 ... the last century
 ... from the
 ... its science
 ... theism.
 ... that
 ... as man to ever

And this can never be done if we always
confines within the cold formal metaphysical
dogmatism of the black robe theologians.
In matters spiritual we hold that
the great of the world are not only the best actors
but the best teachers of the age. The

know what it means in the Spirit,
expressed in language, representing a depth
of expression, we cannot look again
at it.

Why do you say that?

[illegible]

Those who do not know cannot teach.
T. I. I will not say so. An English boy said,
"I will not say so." by a man who has
in his possession, in his own language, that at
least, the state of the world.

and I have seen the same thing in the
 history of the world, and I have seen it
 in the history of the Church. It is
 a realized Providence.

Paras.—

On the 1st of December, 1851, I was
 invited to preach at the meeting of the
 Church of Christ, in the city of New York.
 The meeting was held at the City Hall,
 and was attended by a large number of
 persons. I preached a sermon on the
 subject of the New Dispensation. The
 sermon was well received, and was
 followed by a discussion of the same
 subject. The discussion was very
 interesting, and was attended by a
 large number of persons. The
 meeting was a success, and was
 a great help to the cause of the
 New Dispensation.

THANKSGIVING.

The Church of Christ, in the city of New York,
 has been very successful in its mission.

THE NEW DISTRIBUTION

I have not provided myself with a sword
 against the Merciful God has a little
 more of our Queen-Mother, therefore I shall
 the Lord thy God with all thy heart. Let
 our hearts and tongues be in continual praise
 of thee O Merciful God ever remember that thou
 art our great deliverer for having preserved the
 life of our Queen-Mother.

WE ARE SWORN OPPONENTS

The first thing I noticed when I stepped
 out of the car was a sense of freedom. The
 air was fresh, the sun was shining, and I
 felt like I was finally home. I had been
 away for so long, and now I was back.
 I had been away for so long, and now I
 was back. I had been away for so long,
 and now I was back. I had been away for
 so long, and now I was back. I had been
 away for so long, and now I was back.

C. S. 1111

Went down to the lower valley
and found G. He was with me.
Went to the river and found
the water very low. The
water was very low.

The first of these is the doctrine of the Trinity. It is a doctrine which has been the subject of much controversy, and which has been the cause of much division among Christians. It is a doctrine which is not found in the Bible, and which is not supported by any of the great authorities of the Church. It is a doctrine which is purely a human invention, and which is not based on any sound principle. It is a doctrine which is not only false, but which is also dangerous, and which is the cause of much evil in the world. It is a doctrine which is not only a stumbling block to the truth, but which is also a source of much confusion and error. It is a doctrine which is not only a hindrance to the progress of the Church, but which is also a source of much sorrow and grief to many of its members. It is a doctrine which is not only a source of much contention and strife, but which is also a source of much weakness and decay in the Church. It is a doctrine which is not only a source of much scandal and reproach, but which is also a source of much shame and dishonour to the Church. It is a doctrine which is not only a source of much confusion and error, but which is also a source of much darkness and ignorance in the world. It is a doctrine which is not only a source of much sorrow and grief, but which is also a source of much pain and suffering to many of its members. It is a doctrine which is not only a source of much contention and strife, but which is also a source of much weakness and decay in the Church. It is a doctrine which is not only a source of much scandal and reproach, but which is also a source of much shame and dishonour to the Church. It is a doctrine which is not only a source of much confusion and error, but which is also a source of much darkness and ignorance in the world. It is a doctrine which is not only a source of much sorrow and grief, but which is also a source of much pain and suffering to many of its members.

THEISM CATECHISED.

and worship of the one true God.

the day?

of human life.

You will have in the afternoon the
 pleasure of the company of the
 most interesting people. It is very
 interesting to see the
 people in the morning.

THE NEW YORK PUBLIC LIBRARY
ASTOR LENOX TILDEN FOUNDATIONS
500 5TH AVENUE, NEW YORK 17, N. Y.

Now let us turn to the question of the
 effect of the new law on the
 economy. It is not clear that the
 law will have a significant effect on
 the economy. The law is too general
 and too vague to have a significant
 effect on the economy. The law is
 too general and too vague to have a
 significant effect on the economy.

Rationalism?

It is a pleasure to read of the work of the
 Institute of the United States in the New
 World. It is a pleasure to read of the
 work of the Institute of the United States in the
 New World.

Il est donc très probable que

tion of supreme Reason.

Paras.—

[illegible]

I have been told that the
 country is very fertile and
 the soil is very rich. The
 climate is very mild and
 the people are very friendly.
 The country is very large
 and the people are very
 numerous. The country is
 very fertile and the soil
 is very rich. The climate
 is very mild and the
 people are very friendly.
 The country is very large
 and the people are very
 numerous. The country is
 very fertile and the soil
 is very rich. The climate
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 numerous. The country is
 very fertile and the soil
 is very rich. The climate
 is very mild and the
 people are very friendly.



THE NORTHERN ARCTIC

THE NORTHERN ARCTIC

THE NORTHERN ARCTIC

the world. The world is a vast and varied place, and it is not possible to describe it in a few words. The world is a place of many wonders, and it is a place of many mysteries. The world is a place of many adventures, and it is a place of many dangers. The world is a place of many joys, and it is a place of many sorrows. The world is a place of many hopes, and it is a place of many fears. The world is a place of many dreams, and it is a place of many nightmares. The world is a place of many possibilities, and it is a place of many realities. The world is a place of many wonders, and it is a place of many mysteries. The world is a place of many adventures, and it is a place of many dangers. The world is a place of many joys, and it is a place of many sorrows. The world is a place of many hopes, and it is a place of many fears. The world is a place of many dreams, and it is a place of many nightmares. The world is a place of many possibilities, and it is a place of many realities.

THE NEW YORK TIMES

The New York Times is a daily newspaper published in New York City. It is one of the most influential newspapers in the world. The New York Times is known for its high-quality journalism and its wide range of coverage. The New York Times is a place of many wonders, and it is a place of many mysteries. The New York Times is a place of many adventures, and it is a place of many dangers. The New York Times is a place of many joys, and it is a place of many sorrows. The New York Times is a place of many hopes, and it is a place of many fears. The New York Times is a place of many dreams, and it is a place of many nightmares. The New York Times is a place of many possibilities, and it is a place of many realities.

THE NEW DISSENT ALBION.

PREFACE.

ANOTHER CHURCHMAN has written a book on the subject of the present state of the Church of England, and the progress of the dissent. It is a book which will be read with interest by all who are concerned in the progress of the Church of England, and the progress of the dissent. It is a book which will be read with interest by all who are concerned in the progress of the Church of England, and the progress of the dissent. It is a book which will be read with interest by all who are concerned in the progress of the Church of England, and the progress of the dissent.

THE following is a list of the subjects which are treated in the New Dissent, and which will be found in the following pages. The subjects are:—

1. The Church of England.
2. Conscience.
3. Free-will and necessity.
4. Prayer.
5. Inspiration.
6. Sin and Sanctification.
7. Duties.

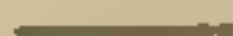
THE following is a list of the subjects which are treated in the New Dissent, and which will be found in the following pages. The subjects are:—

THE following is a list of the subjects which are treated in the New Dissent, and which will be found in the following pages. The subjects are:—

... which is the only one which is not based on reason or conscience?

... which is the only one which is not based on reason or conscience?

... which is the only one which is not based on reason or conscience?



... which is the only one which is not based on reason or conscience?

[illegible]

1892

Paras.—

next world.

It is not the least of our mis-
 fortune that the great body of the
 clergy in the New Divinity are not
 yet fully conversant with the
 principles of their respective systems. It is
 not that they are not desirous to be
 so, but that the system is so new, and
 the work so vast, that it is impos-
 sible for them to do so. It is not
 that they are not desirous to be
 so, but that the system is so new, and
 the work so vast, that it is impos-
 sible for them to do so. It is not
 that they are not desirous to be
 so, but that the system is so new, and
 the work so vast, that it is impos-
 sible for them to do so.

Calcutta, Sunday, April 9, 1832.

DIVINITY SCHOOL.

FIRST EXAMINATION.

8th April, 1832.

inspiration.

THE NEW TESTAMENT

THE NEW TESTAMENT is a collection of books which contain the life and teachings of Jesus Christ and the early Christian Church. It is the second part of the Bible, following the Old Testament. The New Testament is written in Greek and is divided into four main sections: the Gospels, the Acts of the Apostles, the Epistles, and the Revelation. The Gospels tell the story of Jesus' life, death, and resurrection. The Acts of the Apostles describe the early Christian Church and the work of the apostles. The Epistles are letters written by the apostles to various churches and individuals. The Revelation is a book of prophecy.

THE CALIPHISM OF PROTEST

AGAINST what do you protest?

Against the teaching of the Bible, its prophecies, figures, faith and inspiration.

Do you not believe in a God?

Yes, I believe in God, who is the Father of our Lord Jesus Christ, and who is the Father of all men. I believe in the Holy Spirit, who is the Spirit of God, and who is the Spirit of truth. I believe in the resurrection of the dead, and in the life to come. I believe in the Kingdom of God, which is the Kingdom of our Lord Jesus Christ.

I believe in the Church, which is the Body of Christ, and which is the Church of our Lord Jesus Christ. I believe in the sacraments, which are the signs and seals of the grace of God. I believe in the moral law, which is the law of God, and which is the law of our Lord Jesus Christ. I believe in the repentance in the heart.

Amen.

Is there any other question which you wish to ask? If so, please ask it now. If not, please say Amen.

salvation?

The R. ... the Almighty ...
 which let ... discovers ...
 ... Drivers ... and ...
 ... Mr. intellect is ...
 ... I worship ...
 ... is ...
 ... because ...
 ...
 ...
 ...

you are your own God.

[illegible]

man who has accepted Him as the New Dispensation reaches in every department of their spiritual exercise the new spirit of their religion. There are no new things in the world. The great religion is full of deep and excellent things. To realize the invisible formless spirit of religion as it is to be able to put forth sweet and good actions that is new. To honour prophets and saints is nothing new. Every religion has saints and prophets. To spiritualize them and assimilate them in character, in faith, in holiness that is new. Again it is nothing new to reform the world entirely, or to be reformed in the world entirely. Has not every religion done this by now? To combine absolute truth of the world with its corruptions and at the same time to hold it right and day to hold every man to a holy perfection which does the good and social duty of the world, that is new. We should devoutly pray over this new spirit which gives us a new life. That is why among theists there is a devotion to Him when contemplating the beauty of His spirit, and to turn to something very different from Him when contemplating the material aspect of His power. The New Dispensation has an overwhelming and universal advantage over all other religions in which the believer may find a more perfect and universal display of the spirit of God. He does not have to search for it in any other religion or in any other man. There is

THE PRIDE OF SPIRIT.

THE NEW YORKER

[illegible]

The first thing I noticed, when I awoke, was
 the gray November light. The sun was
 then to rise, rising pale. The
 of my prayer daily came into my heart, and
 we must listen to the voice of the
 the world. And therefore, as I lay in
 my prayers, I heard a voice, and I felt
 as if I were in the light of the Spirit,
 may I say. His working to bring me
 to the end of my journey, and I was

ICE.

[illegible]

THE NEW DISTENSION

C. S. ... 186.

[Faint handwritten notes]

1. The sermons are held in a hall and divided into two parts, the first is spent in explaining the meaning of God and hearing God's voice. The second is devoted to the study of the words of the Bible. But as soon as we have finished the study of the words of the Bible we are at once given the practical instructions of inspiration, telling God's law, which we are directed and encouraged to follow. The instructions with the divine inspiration are given in the words. When the divine inspiration is given in the words as well as in the law, then they will be the law, the law of God, and will try to establish the true Kingdom of God.

C. S. ...

INSPIRED TEACHING.

[illegible]

[illegible]

[illegible]

THE NEW DIVISION

and all are it against my heart. To be
confronted to a brother I know I have to
do to myself. My great anxiety is to
not to throw on anyone who may appear to
be a friend to come and help me. I
never may try to give an exaggerated idea of
I say to them to do as they see fit, but to
correct them if they drive them away from
me. But I know I am never satisfied
in my own mind and I am not happy in my
own mind. But I am glad to
show it to them that when they hate me they are
the divines cause that is committed to my hands. I
give every one the liberty to dislike and to
what in me is personal, private and little to
and to wrong. But there is in me something
and my life is in God, and I am to
have. These who hate this my Calling will
the course of time come to hate each other. God
and to be religious and to be a Christian. I am
love this my calling, will surely in the course of
come to be reconciled with another. Love God and
love religion and be united in my religion. My
calling is to be a preacher. I must not be
the small fragments of truth and I must not
be like a man who is a system and a doctrine of God.
Dispensation with His inspiring and with
truth and with the past with the present
primitive with the modern, truth with science, the
East with the West. With no place of Hinduism
and mythology can I dare to write. To no
or to the Christian theology can I dare to be
different. But there is for me a charm which is my
calling and to me. Mahon is a servant and great
as a God. On of spiritual necessity I have to
be grise in this, to organize all this, to be a
to be a man and I am a man, but I am

calling.

COOPERATION AND STRICTNESS

THE NEW DISPENSATION.

[The page contains extremely faint, illegible handwritten notes.]

70 **60-69** **80-89**

NAME AND PLACE.

1. The first part of the paper is devoted to the study of the asymptotic behavior of the solutions of the system (1) as $t \rightarrow \infty$. It is shown that the solutions of the system (1) are bounded and tend to zero as $t \rightarrow \infty$ if the matrix A is stable. The second part of the paper is devoted to the study of the asymptotic behavior of the solutions of the system (1) as $t \rightarrow \infty$ if the matrix A is not stable. It is shown that the solutions of the system (1) are bounded and tend to zero as $t \rightarrow \infty$ if the matrix A is not stable and the matrix B is positive definite.

1.5. 1. 1978

[illegible]

THE ROYAL BAND.

1. The first part of the paper discusses the importance of the study of the history of the United States. It is argued that a knowledge of the past is essential for understanding the present and for making wise decisions about the future.

2. The second part of the paper discusses the role of the government in the United States. It is argued that the government should protect the rights of its citizens and should provide for the common good.

3. The third part of the paper discusses the role of the courts in the United States. It is argued that the courts should interpret the law and should protect the rights of the citizens.

4. The fourth part of the paper discusses the role of the people in the United States. It is argued that the people should participate in the government and should hold the government accountable.

5. The fifth part of the paper discusses the role of the media in the United States. It is argued that the media should provide accurate information and should hold the government accountable.

6. The sixth part of the paper discusses the role of the economy in the United States. It is argued that the economy should be free and should provide for the needs of all citizens.

7. The seventh part of the paper discusses the role of the environment in the United States. It is argued that the environment should be protected and should be used for the benefit of all citizens.

8. The eighth part of the paper discusses the role of the culture in the United States. It is argued that the culture should be diverse and should be a source of pride for all citizens.

9. The ninth part of the paper discusses the role of the education in the United States. It is argued that the education should be free and should provide for the needs of all citizens.

10. The tenth part of the paper discusses the role of the science in the United States. It is argued that the science should be used for the benefit of all citizens and should not be used for war.

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THE NEW DISSENT

[illegible]

THE FINANCIAL OF THE FATHERS

The first thing I noticed when I
 stepped out of the car was the
 cold air. It was a sharp contrast
 to the warm blanket I had been
 wrapped in. I shivered slightly
 as I walked down the street.
 The city was alive with the sounds
 of traffic and the chatter of
 people. I felt a sense of
 excitement, but also a touch of
 nervousness. I had never before.
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 of traffic and the chatter of
 people. I felt a sense of
 excitement, but also a touch of
 nervousness. I had never before.

It is their course in subtle and deep ways, and
 largely run in my veins. These are the spirits
 and the things they produce in me whenever
 I visit them. Glad of wisdom, I am glad of
 a wiser power in my spiritual warfare and
 faith in my devotions more rigorous and care-
 ful in my self-examination when I am. All ye
 devotees in the same manner to the Hills to pray

THEY —

Is it not a striking fact that our missionaries and
 workers should be doctored and helped by those who
 profess and feel the widest divergence from their
 doctrine and faith? The life and character of a mis-
 sionary ought to be such as to command the
 respect and attention of strong opponents. May
 they have the salutary influence of their own good
 doctrines wherever they go. And the Church and
 mission societies should be open to such influences
 and who should do so for our workers and students
 who are often exposed to such influences and
 are often pushed their good work.

FAITH in God is surely a worthy faith in our
 Father to be recommended that faith in God is
 submission to arrangements in year by year of
 year while nature returns. It is only the
 discipline of the process that can make such a
 submission possible. The inevitable arrangements of
 the world are enforced by men to each other,
 and hence though they escape at last they do not
 escape from the process. The great stability in the
 world is due to the fact that every man is
 a man. And he who can do this in the world

The first of these is the fact that the
dispensation is a new one, and that it
is a dispensation of grace, and not of
law. The second is the fact that the
dispensation is a dispensation of the
gospel, and not of the law. The third
is the fact that the dispensation is a
dispensation of the kingdom of God, and
not of the law. The fourth is the fact
that the dispensation is a dispensation of
the Spirit of God, and not of the law.

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not of the law. The fourth is the fact
that the dispensation is a dispensation of
the Spirit of God, and not of the law.

THE NEW DISSENTION

decried by the Eastern in one way and by the Western in another. I would that a man were here to tell us when we ought to be right and when we are wrong. I only say that I have no right to be always right and I have the greatest caution. Addressing our Minister he says "I shall no longer press you for explanations" and a question which perhaps you are right and I am wrong. This is the Church of the Barren Land. We wish other critics of the marriage but the same criticism and the same conclusions drawn. I am sure that is the rule for the great majority of the people. But as we differ from you in opinion, I am sure we are right and always right. You are certainly and always wrong. How should they have to be married as they have married into others.

There are who live in ideas and ideas living in the flesh. When God has chosen the flesh as a living idea. He is a stone out of which the Kingdom of Heaven is to be built. And the Kingdom of Heaven is an ideal Kingdom. St Paul has told us of the body spiritual. But he has not told us of the sphere within which he is essential. He is a living minister who represents what the body and real words convey and he is to remove them. Another is a father and guardian who leads and protects the child. Another is a model of self-sacrifice to stand and surrender to pain. Another represents asceticism and moral strength in his person. Another is the people of the world and poverty of his house. One is born to serve as a minister and by the power and guidance of the saints. Another is called upon by the law of his nature to serve as a servant of the world. Another is a minister of the world.

Band Master.

aposties.

It is Christ's second advent.

It is the worship of Harmony.

prophet-chiefs of the world.

It is the science of religion.

It is the Third Testament.

THE CAUSE OF GOD.

acknowledge His supremacy.

verily seeth God.

11. I am others who lives in them and in whom they live.

Whether you are interested in the history of the
city or just want to pass the time, this is a good place to visit.

It is also noted that the number of people who have been killed or injured by terrorism has increased significantly since the September 11 attacks.

II. The state of the white state of the state

They will only be as a fool that is not
taught. They are not education and they
are the Lord's ways.

The first thing I saw when I stepped
out was the view of the city from the
balcony. It was a beautiful sight.
I had the window open.

How vain is work when we pray not
above God.

Practically green, is used, when it is
sweet.

I have been thinking of you very much lately, and wondering how you are getting on. I hope you are well and happy. I have been very busy lately, but I will try to write to you more often. I have been thinking of you very much lately, and wondering how you are getting on. I hope you are well and happy. I have been very busy lately, but I will try to write to you more often.

1. The first part of the text discusses the importance of maintaining accurate records of all transactions, including sales, purchases, and expenses. It emphasizes that proper record-keeping is essential for determining the correct amount of tax liability.

2. The second part of the text describes the various methods used to calculate the tax liability, including the use of tax tables and the application of various deductions and credits. It also discusses the importance of understanding the different types of taxes, such as income tax, sales tax, and property tax.

3. The third part of the text discusses the various ways in which taxes can be paid, including through direct payment to the tax authority or through a third party, such as a tax collector or a tax agent. It also discusses the importance of understanding the different methods of payment, such as cash, check, or credit card.

4. The fourth part of the text discusses the various ways in which taxes can be avoided or reduced, including through the use of tax shelters, tax credits, and tax deductions. It also discusses the importance of understanding the different methods of avoidance or reduction, such as capital gains tax, estate tax, and gift tax.

5. The fifth part of the text discusses the various ways in which taxes can be enforced, including through the use of tax audits, tax liens, and tax seizures. It also discusses the importance of understanding the different methods of enforcement, such as the Internal Revenue Service (IRS) and the State Tax Authority.

6. The sixth part of the text discusses the various ways in which taxes can be appealed, including through the use of tax appeals, tax court, and tax litigation. It also discusses the importance of understanding the different methods of appeal, such as the Tax Court and the Supreme Court.

7. The seventh part of the text discusses the various ways in which taxes can be collected, including through the use of tax collection agencies, tax collectors, and tax agents. It also discusses the importance of understanding the different methods of collection, such as the IRS and the State Tax Authority.

8. The eighth part of the text discusses the various ways in which taxes can be reported, including through the use of tax returns, tax forms, and tax statements. It also discusses the importance of understanding the different methods of reporting, such as the IRS and the State Tax Authority.

9. The ninth part of the text discusses the various ways in which taxes can be calculated, including through the use of tax calculators, tax software, and tax professionals. It also discusses the importance of understanding the different methods of calculation, such as the IRS and the State Tax Authority.

10. The tenth part of the text discusses the various ways in which taxes can be paid, including through the use of tax payment plans, tax installment plans, and tax deferral plans. It also discusses the importance of understanding the different methods of payment, such as the IRS and the State Tax Authority.

1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

...the ...

[illegible]

communion wherever he goes.

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The first of these is the fact that the New
 Denomination is not a sect, but a church. It
 is not a sect, because it does not claim to be
 the only true church, nor does it claim to be
 the only true religion. It is a church, because
 it claims to be the true church of Christ, and
 it claims to be the true religion of the world.
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 it claims to be the true religion of the world.

INSULT AND OFFENCE.

The first of these is the fact that the New
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 it claims to be the true religion of the world.

THE NEW YORK PUBLIC LIBRARY

[illegible]

NEW DIMENSION

As we have seen in the New Dispensation, the
 spiritual life is not a matter of mere theory, but
 of actual experience. It is not a matter of mere
 knowledge, but of actual experience. It is not a
 matter of mere theory, but of actual experience. It
 is not a matter of mere knowledge, but of actual
 experience. It is not a matter of mere theory, but
 of actual experience. It is not a matter of mere
 knowledge, but of actual experience. It is not a
 matter of mere theory, but of actual experience.

DAILY ROUTINE.

son of God.

diligence.

His truth every where.

absorbed in His joy.

The first of these is the fact that the
 human mind is not a tabula rasa, but
 is filled with ideas and impressions
 from the past. This is the case with
 all of us, and it is the result of the
 process of education and experience.
 The second fact is that the human
 mind is not a passive receptacle, but
 is an active agent. It is capable of
 receiving impressions, but it is also
 capable of forming its own ideas and
 impressions. This is the case with
 all of us, and it is the result of the
 process of education and experience.
 The third fact is that the human
 mind is not a single entity, but is
 composed of many different parts.
 These parts are the senses, the
 emotions, the intellect, and the will.
 Each of these parts has its own
 functions, and they all work together
 to form the human mind. This is the
 case with all of us, and it is the
 result of the process of education and
 experience.

Paras.—

The first of these is the fact that the
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 is filled with ideas and impressions
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 capable of forming its own ideas and
 impressions. This is the case with
 all of us, and it is the result of the
 process of education and experience.

Calcutta, Sunday, August 20, 1882.

ECLECTICISM OR UNITY?

[illegible][illegible]

[illegible]

THE NEW DISSENTION

Against science and her votaries we have no quarrel. But let it be as to the manner of her worship. Let us not with too indignity and dishonouring even the best of them. Let not our Casars and our Cæsars be every where as regalia in the streets. Let not the really possessors of knowledge be so treated. If he is ignorant and yet does not so treat us, we shall still treat him as we would a prince, styling him a Maharaja or a Nawab. Those who are in the first class sciences possess a deep knowledge of science, the science of matter as well as the science of mind, the science of heaven as well as the science of earth. These are very pure in the temple of Science, whom nature has duly ordained. Let the seventy-seventh rate of scientists of the present whose name is legion profess to know only the things of the earth but are profoundly ignorant of God and religion. They may be scientific men in a way and be true but in the science of science they are lamentably ignorant men. Take any philosopher of this agnostic school and ask him—Do you know God? He will reply No. Do you know next world? No. Have you any conception of the eternal nature? No. Can you explain the philosophy of the human? No. Have you any positive idea of human liberty? No. Do you understand Christ? No. Can you tell us the meaning of the Trinity? No. Do you know what Yoga is? No. Do you possess any definite knowledge of God or immortality or conscience? No. Then O my specimen of modern liberal pauperism, await your child and ignore away! Expect to be crowned and crowned you will when you are by your own confession so ignorant of every thing that concerns the highest. Let the scorn and the humiliation never be removed from your head in very shame all the days of your life. I repeat that while the scholars of the

[illegible][illegible]

The Satta Nipata, a cool Brahmin, had been a student of the great dialogue between an old Hindu and Buddha. The former, however, had been worldly security, the latter in his spiritual regeneration. He did go to give thanks.

"I have boiled my rice, I have milked my cows," said Bhagavata, "I am living together with my family near the banks of the Mahi river, my house is covered, the fire is kindled—therefore, if thou like, rain, O sky!"

"I am free from larger tree from stalks of rice," said Bhagavata, "I am eating the right food, the banks of the Mahi river my house is covered, the fire of passion is extinguished, therefore, if thou like, rain, O sky!"

"Gods are not to be feared," said Bhagavata, "my fields are covered with grass, the cows are healthy, and they can endure in what it rains—therefore, if thou like, rain, O sky!"

"By me is made a well-constructed house," said Bhagavata, "I have passed over to Nirvana, I have renounced the further shore, having overcome the passions, there is no further need for rain—therefore, if thou like, rain, O sky!"

THE NEW DISPENSATION

TWO GREAT MINDS

The venerable Parashansa lately paid a visit to the great philosopher and scholar, Vishwagana. What did he call? What artfully or unartfully did he do that he expected from such a visit? The Parashansa has a passion for great minds. His acquaintance with distinguished men is most ardent.

1892 —

[illegible]

[illegible]

RELIGIOUS DANCE.

[illegible]

1. INTRODUCTION

[illegible]

THE NEW INSPIRATION ON THE
STAGE.

[illegible]

Poem. —

MEN of genius are enthusiastic lovers of unity. Where others see many, they behold one. Where others are confounded by the multiplicity of phenomena, they Nature's blessed priests, read out the gospel of unity. The great Emerson had a marvellous spirit-vision of nature's unity. According to him "this unity of design in creation, this unity of thought, is the key to all science." He has expressed this idea in his poem on Zephyrus.

To know one element, explore another
And in the second reappears the first
The spacious panorama of a year
But multiplies the image of a day.
A belt of mirrors round a taper's flame
And universal Nature through her vast
And crowded whole and infinite part
Repeats one note.

How grand the idea— "a belt of mirrors round a taper's flame!" And what is the New Dispensation but an application of this argument of unity to the world of theology?

THE New Dance on the occasion of our late festival was a success. It had, doubtless, been of too much success. The number of dancers doubled and trebled in no time and exceeded all calculation, and the enthusiasm was so great that the dance-space in front of the Veda, where the dance took place, soon became hot as a furnace. Yet the shout and the gallop, and the joyous whirl round and round went on, and it was quite a blessed sight to see so many boys and youths and men of maturer years dancing round their invisible Mother in the centre.

THE NEW HANALOUA

[illegible]

[illegible]

[illegible]

With a view to the future, the first thing I should do is to get a good education. I should study hard and get a good degree. I should also get a good job and make a lot of money. I should also get married and have a family. I should also get a good house and a good car. I should also get a good life. I should also get a good death. I should also get a good everything.

Army as the work of the Holy Ghost. So many agencies are at work, that it is a task. But the Holy Spirit is visible in its arrangements and in its work. The way in which your Army has been working these fifteen years with the errors and misstatements and the vilification of your race and the success with which you have reclaimed many a fallen brother and sister from the sink of iniquity bespeak the abundant grace of Heaven's King over your work. You have proved a void doubt, you have proved the cross that the Lord is with you, and that the grace flows and your banners wherever you go. In the spirit of your Master and Captain, ye have forth seeking and saving the lost and great is your reward. Yet not alone in this mission of love and peace rest and the most degraded that your glory. In these days of ignoble sleep and death-like life you are all fire. You preach living truth, you are the Harper of the Living God, you speak with the world words of life and power. You talk with heaven, and you receive living inspiration. All of your power, and hence your success. Your faith, enthusiasm and that of kindred Revival movement may kindle a holy flame and the darkness and stagnation of infidel Christianity which will exalt and purify the whole spiritual life of the West, and will materialize and spiritualize and hasten the kingdom of heaven. Now we shall ride on; twenty, thirty, and purify our character, your uplifting faith and earnestness, your fervent prayers and sweet devotion, your courage and heroism, your simplicity and honesty, your love of God and disregard of earthly enjoyment, are sure to quicken and subvert wherever you may be called to work. Rest is not dead in this age, you have a great work to do. The infidel, the heathen, the ignorant, the immoral, the criminal. And here in India whatever

The first of these is the fact that the
 human mind is not a tabula rasa, but
 is filled with ideas and impressions
 from the past. This is the case with
 all of us, and it is the cause of many
 of our errors and misapprehensions.
 The second is the fact that the
 human mind is not a perfect instrument,
 but is subject to error and
 misapprehension. This is the case
 with all of us, and it is the cause
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 of many of our errors and misapprehensions.
 The tenth is the fact that the
 human mind is not a perfect instrument,
 but is subject to error and
 misapprehension. This is the case
 with all of us, and it is the cause
 of many of our errors and misapprehensions.

Will you sleep?

—

THE NEW DISPENSATION.

The first of these is the fact that the
 human mind is not a tabula rasa, but
 is filled with ideas and impressions
 from the past. This is the case with
 all of us, and it is the cause of many
 of our errors and misapprehensions.

THE NEW DISPENSATION.

[illegible]

Paras.—

blessings and good wishes?

your religious career?

with Rev. Mr. Kerry, Secretary of the Y. M. C. A.,
Kishore Goswami, Vidyaratna.

[illegible]

Mozoomdar.

Excellency the Viceroy :—

I have the honor to acknowledge the receipt of your letter of the 10th inst. in relation to the proposed purchase of the land for the proposed canal. I have the honor to inform you that the same has been forwarded to the proper authorities for their consideration. I am, Sir, very respectfully,
 Yours, very truly,
 J. M. Smith

THE NEW DISPENSATION.

[illegible]

[illegible]

Major Tucker.—We have been six days in the city, and you remember my telling you recently that during our stay here we had not received a single insult or epithet.

Witness.—I remember very well that if either you or your colleagues had said a single word of insult directed towards you, I certainly should have made a breach of the peace in any other Christian country. A large procession passed through the Mahomedan streets, making a total demonstration as that made by the Salvationists.

I have seen no attempt at disturbance in respect of the Salvationists, but there was an attempt at a demonstration by the Mahomedans.

The following is the cross examination of Mr. Samuel D. Patey, Commissioner.

Cross-examined by Major Tucker.—Did you say that you have seen no demonstration against the Salvationists?

Witness.—I cannot say that I have not seen any demonstration.

Major Tucker.—Do you think the presence of the "Red" Missions is a disturbance to the peace of the country?

Witness.—You have said now that I have said that I have not seen any demonstration against the Salvation Army.

Major Tucker.—Thank you, Mr. Samuel. You have said that the Mahomedans present in the city are not in the Salvation Army. Do you know if they are present in any of the other religions?

Witness.—I cannot say. I have seen no demonstration against the Mahomedans. I have seen no demonstration against the Christians. I have seen no demonstration against the Jews. I have seen no demonstration against the Salvation Army. I have seen no demonstration against the Salvation Army.

The New Dimension

of violence on the part of the Natives. They are
not to be taken by surprise, knowing well that
I do think there is something peculiar about the
proceedings of the Salvationists which is not
altogether to the credit of the Natives. I refer to the
parade of the streets singing hymns and carrying
banners.

to be mirthful.

Mr. J. H. ... - Do you think they belong to the ...
... characters?

We would not think so, but we in W. I.
 realize that I have never known any
 one who has tried to understand the
 problems of the people, except inasmuch as
 it affects their "sivers" - things that
 have to do with a particular day present
 day problem. I have not met any one who
 has taken the part of the Negroes - I am
 not saying a distribution of the Negroes
 arrested.

[illegible]

Ripon is Viceroy.

Copy. Serial 111, 2, 1852

THE BUILDER AND HIS MATERIALS

[illegible]

The New York Public Library, Astor, Lenox and Tilden Foundations, is a
 non-profit corporation organized under the laws of the State of New York.
 It was founded in 1808 by John Jacob Astor, William Livingston and
 James Lenox, and has since that time been the largest and most
 important library in the United States. The library's collection
 includes books, manuscripts, maps, and other materials, and it
 provides a wide range of services to the public, including
 lending, reference, and research. The library is also a major
 center for the study of New York City and the State of New York.
 The library's building, located at 475 Fifth Avenue, is a
 landmark of the city and is open to the public. The library's
 collection is one of the most comprehensive in the world, and
 it is a source of pride for the city and the State. The library
 is a testament to the vision and generosity of its founders, and
 it continues to serve the public today.

It is a wheel of fate, which smiles on the
 leaves as it ever moves the end of his journey, from
 fears to hope, from hope to fear again, from
 ease to sudden destruction, to giddy clairs,
 equally vain, till death snatches him for ever from
 vanity. Teach me not to tempt me not. I am the
 price of all sin, the bribe of all falsehood, the wage
 all guilty indulgence, the father of all vanity, the
 who shatter even the needle's eyes in the
 man's passage to heaven, heaven, heaven. Turn
 turn to the other side. O thou well-earned and
 reward of the poor man's labour, thou that
 children, bless me with food and manna, I
 never sought thee, yet I found thee when I was
 want. I know not who sends and from what
 thou fallst upon my head, as the dew upon the
 grass. I wish to spend thee for that for
 spend myself, the love and service of God. I want
 like the honest workman not to earn thee but the
 blessing of my Father. And in finding thee, O
 who ever lacked true wealth. Promote all
 activity, all charity, relieve all suffering, comfort
 with all O Rupee, and even thou art
 accomplished thy mission.

LOYALTY TO THE CAUSE

We want men's sympathy and love. But
 never mean to conceal or compromise the claims
 of the New Dispensation. We wish to be
 for religious men to whatever sect they may belong.
 But we never mean to delude other Christians
 or to let it be thought that there is anything like identity between
 them and ourselves. We do not want to be
 destructive, or hypocritical. But we strive

... unity and extended brotherhood which makes
... impossible. While we now have direct
... with the ... A ...
... North Dakota ...
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1. The first step in the process of identifying a problem is to define the problem. This involves identifying the symptoms of the problem and determining the scope of the problem. Once the problem has been defined, the next step is to identify the causes of the problem. This involves identifying the factors that are contributing to the problem and determining the underlying causes of the problem. Once the causes of the problem have been identified, the next step is to develop a plan to address the problem. This involves identifying the actions that need to be taken to address the problem and determining the resources that are needed to implement the plan. Once a plan has been developed, the next step is to implement the plan. This involves taking the actions that are outlined in the plan and monitoring the progress of the plan. Finally, the last step in the process of identifying a problem is to evaluate the results of the plan. This involves determining whether the plan has been successful in addressing the problem and identifying any lessons learned from the process.

| | | SUBJECT OF STUDY. | SERVICE. | GIFTS. |
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| | | | | |
| Thursday | ... | Mahomet. | Brothers and Sisters. | Cloth. |
| Friday | ... | Nanak. | Servants. | Rice |
| | | | | |
| | | Maitreyi. | Missionaries. | Wisdom. |

10

[illegible]

me. Ye are not slaves, but freemen. Ye live under the reign of love.

The Minister complains that sins are too common among us abroad in our community, such as pride, selfishness, jealousy, uncharitableness, envy, discontent, heart-wickedness, indolence, waywardness, &c. &c. And he therefore suggests that a day of fasting, prayer, mourning and confession should be observed by the leaders and the elders of the Church. After this is done certain rules of discipline should be proposed and strictly enforced. The apostle is to be read, and he asked to set examples of the highest order of sanctification, humility, resignation and purity, and the entire body of elders who form the congregation of the Sanctuary will be called upon to follow. The Lord's word will be read to describe the character of each of our missionary brethren, and we to select one for a daily consideration of mission work done by him. He will also have to declare that the food and raiment and house and all the uses are given as a blessing from the God of Providence, and that he has not in his possession aught that the Lord has not blessed with His touch. He will also furnish an account of every piece which he may receive, over and above the contribution from the Mission Fund, from friends or relatives for his own benefit or that of his family and children. That alone which God gives to our missionaries through the Mission Office shall be considered His sacred gift, all else being secular. It is also proposed to regulate mutual dealings among us in mutual servitude with a view to promote liberality and lowliness of spirit.

CHURCH, SUNDAY, NOVEMBER 19, 1882.

THE DAY OF HUMILIATION.

THE DAY was a day of mourning and humiliation. Early in the morning the people gathered in prayer invoked the Spirit of God, the Baptist to teach them a true repentance, and to enter the kingdom of heaven. There is no repentance without John. He who said that John the Baptist the king of heaven is at hand, must preach the same Gospel of repentance to every individual believer. With the name of the Lord on their lips, and their hearts solemnly entered the day of penitence. They put on their shoes and laid aside their garments. They bowed as to earth and to each other. Then, in the presence of the Lord, they approached the Lord, and in solemn confession and dedication they prayed. The Managers of the Mission House, their families, who had gathered there, and their friends, their families, they reverently bowed and approached as their father and poured out their hearts in that trust and confidence. The day's proceedings were wound up with Kirtan in the Sanctuary.

THE GOD OF JOY.

Working with the Comforter in every thing, we glorify in some manner. It is good that we should be kept in the Spirit of God, and that we should be able to say, "I have been in the world, and I have seen many things, but I have never seen anything like this." The day's proceedings were wound up with Kirtan in the Sanctuary.

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...not indifferent to this. I have seen
 a species of dove-day and night, which
 [?] [?] [?] [?] [?] [?] [?] [?] [?] [?]
 door to [?], seek seek, seek. Nevertheless, [?]
 the righteous.

The *London Times* publishes the following
 address to Major-General [?] of the
 tion Army in Bombay:—

MY DEAR SIR,

I acknowledge your kind message. I am glad
 to hear that you are so generally respected and
 highly sympathized with for your true and
 such a total sympathy as we have ground out
 spite of wide theological divergence is the only
 which can be the basis of a personal friendship.
 You have been most kindly and patiently
 because you love our God and Christ, and you are
 friends of the Reformation. And as you have
 presented and pressed in the name of the British
 community, it is a duty to me to say I am
 completely to assist that true and living
 sympathy with your presentation, he is ready to
 protest against the real and honest treatment
 which you have received as a man of letters.
 Against this I stand and appeal to the
 the London Convention of the High Church party
 which you have so well kept up and which
 is now in the midst of its high and noble
 [?] [?] [?] [?] [?] [?] [?] [?] [?] [?]
 I am, Sir, your most obedient servant,
 [?] [?] [?] [?] [?] [?] [?] [?] [?] [?]
 of the [?] [?] [?] [?] [?] [?] [?] [?] [?] [?]
 I am, Sir, your most obedient servant,
 [?] [?] [?] [?] [?] [?] [?] [?] [?] [?]

Will be not
 Yours ever,
 Kingdom of Heaven in India,
 KESHUB CHUNDER SEN.

and,

I have no,

Yours ever,

Kingdom of Heaven in India,

KESHUB CHUNDER SEN.

but treats all alike.

gable their services.

and the least.

THE NEW DISPENSATION.

righteousness.

Paras.—

opposes its course.

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the children of the Highest.

THE NEW DISPENSATION.

[illegible]

THE MAN OF THE WORLD'S DISPOSITION

er makes me angry.

I am not covetous and am not
jealous or envious.

I am not proud, and I am not put on
vanity, nor do I glory in my wisdom, or
in my knowledge, or in my riches, or in my
nor pride of piety.

I am not a seeker after the name of
a prophet, or a teacher, or a ruler, or a
leader, or a guide, or a shepherd, or a
father, or a mother, or a brother, or a
sister, or a friend, or a neighbour, or a
kinsman, or a countryman, or a fellow-
citizen, or a fellow-countryman, or a
fellow-subject, or a fellow-creature.

I am not a liar, nor do I tell
all manner of lying.

I am not a thief, nor do I steal
to my resources.

I am not a worldly-minded man,
nor do I care for the things of the world,
nor do I care for the things of the flesh,
nor do I care for the things of the devil.

I am not a worshipper of idols,
nor do I worship any man or thing.

I am not a respecter of persons, and do not
recognise caste.

I am not a member of any church,
nor do I belong to any sect, or to any
denomination, or to any party, or to any
church.

I am not a man of letters, nor do I
at sundry times.

I am not a man of science, nor do I
at sundry times.

New York, in its new school —

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study more."

1. The first is the *Journal of the Proceedings of the Council of the City of London*, which contains a full and complete account of all the proceedings of the Council from the year 1550 to the present time. This journal is published annually, and is one of the most valuable sources of information regarding the history and constitution of the City of London.

THE PROPOSED VIDEO SOLUTIONS

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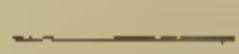
THE NEW DICTIONARY

ing of the New Testament.

PROJECT AND MORALS

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THE NEW DISPENSATION

OF THE NEW DISPENSATION

THE NEW DISPENSATION

The New Dispensation is a new era in the history of the world. It is a new era of peace and harmony, of love and brotherhood. It is a new era of justice and equity, of truth and righteousness. It is a new era of hope and faith, of courage and strength. It is a new era of unity and fellowship, of peace and concord. It is a new era of love and compassion, of kindness and gentleness. It is a new era of wisdom and understanding, of knowledge and insight. It is a new era of power and glory, of honor and respect. It is a new era of life and vitality, of joy and happiness. It is a new era of peace and harmony, of love and brotherhood. It is a new era of justice and equity, of truth and righteousness. It is a new era of hope and faith, of courage and strength. It is a new era of unity and fellowship, of peace and concord. It is a new era of love and compassion, of kindness and gentleness. It is a new era of wisdom and understanding, of knowledge and insight. It is a new era of power and glory, of honor and respect. It is a new era of life and vitality, of joy and happiness.

when my Master has gathered around me. I am
 not here to look to the world, but to the
 Father. I am never rest until I see them provided for.
 I do not want to see that I take this deep interest in
 my brethren, but I shall before my conversion, and
 the witness of God that I shall serve my brethren
 that I shall have to Salvation. I wish every body will
 express their wants to me, whether I seem to attend
 them or not. Nothing delights me so much as their
 confidence, nothing pains me so much as their want
 of faith. Death is preferable to me to the prospect
 of being deprived of serving men. I believe no man
 is called to this service, and no man has any right
 to deprive me of it. To the very end I will continue
 to serve men, according as I am commanded by the
 voice of my Master above. I am called to be a
 witness of the power of God to the world. When
 then I am called to do that I will do that. And
 as I have given in that strength and grace, so I
 have done it. Men at last began to see as a new
 world, but all men's eyes were not open to the same vision.
 Then they said I was an outcast. But
 they had to take my returns. Then they asked
 me as a man, but they were all evil as
 and adopted my prayers and forms of service. And
 now they were all as a vision. But
 long I have been with me, and my vision as
 a man. In every stage I have declared the
 nature and power of God to the present generation.
 and the Father has revealed it to me. I can not
 say I have been my calling. My simple calling
 is to be a witness of the Father's will as I am
 called to be. May the spirit of God give me the
 will to be every thing that I can be.

Calcutta, Sunday, Nov. 20, 1892

THE LADDER THAT LED NO BODY

We are sceptics and indifferentists, but with plenty of education and intelligence, we appreciate your intellectual worth, we respect your will and public spirit when you speak your mind and make an impression on us. You come forward and tell us that you can lead us, as we want to be led, and still provide for your wants and comforts.

A. I am moved with deep pity for you. I have a sad, paternal sympathy for your errors and misapprehensions. I thank you for good opinions. There is not the least identity between your religion and mine. I regret like the child, that you are blind.

We are rationalists, nay even we call ourselves deists. But we hate dogmatism and superstition, the New Dispensation. We do not believe in the virgin birth or in Inspiration, and we always keep ourselves firm in the doctrine of Great Man. Our views are moderate on the subject of immortality, prayer and of the Next World about which we do not wish to dogmatize. But we have a sense of duty in the absence of any of the religious powers. We are disposed to admit that you have good powers of reasoning. We like your eloquence and power of explaining things, come and tell us your ladder. We will give you a paper, and an office and a row of seats, and you will be your followers and proselytes. We shall copy you and do the you, and have in your hands the power of the world.

A. Brother rationalists, brother theists, in spite of our differences I must honestly say I love you and sympathize with your wants. Our history has been a long and bitter combat and the old associations and friendships are still strong in me. But there can be no

to the least intelligent among us. Such is the New
D. that aims to be a school for education, and I
hold that such a school is provided by England,
France, and Germany (wherever there can be no
religion). I thank you for your call to it, but I
repudiate it now and forever.

We are rejoiced that you and Vaidyanath have
 1. Have you are a person, the songs that you sing,
 and the signs of devotion which you put on your face.
 We believe that the Hinduism you preach is
 the right kind of Hinduism. If you will ever
 suppress the mention of the spirit God, may even
 a war with the world attack on idolatry we shall
 willingly be your adherents. We will restore to
 you caste and influence we will give you good
 positions in society, and exchange the very sympathy
 of all. You are a noble man.

A. Brother Holles and Vaishnavas, many thanks
 for your sympathy in letter. But in a religion as sense
 and feeling as I do to be a Hindu and a Vaishnav,
 or a Shakti or a Sakti. Monotheism and idolatry
 can never grow. Heatenism and spiritual religion
 can never grow in India. I submit and leave to
 you it is not in your hands. But I may have been
 wrong is impossible.

Similar to those from other communities, but it is a little different in color, and has a little more of the New Dispensation.

Chas. S. Smith, July 27, 1913

MORAL PURITY.

1. It is doing the best service possible to our father-land by setting up the standard of moral parity.

Now question the persons and character of our rulers. Are there not good grounds for saying that the intellect has not very deeply penetrated the minds of the rising generations? Nor can Government improve the character of the people by making laws. Even Providence does not seem to be very anxious to do so. But the violation of law is punished. Both. The ignorance of law cannot be pleaded as an excuse of its violation in human courts. But the ignorance of divine law is impossible, as it is graven on the rock of our being. We know what is wrong, and knowingly do it. Morality is only one half of religion, and in trying to give it the other half, we have been and are 'ves to give it an artificial standard of moral purity also. That will not do. There is still that traditional reverence for personal character in India. And the task now morally proposed is to lead us away from that everlasting union between the two. Let us not rely once for all that modern civilization has done, and then seek to make its morality entirely independent of religion. And the consequences of sensualism, diplomatism, war, prostitution, drink, &c. Let us beware how we in India pick up the tattered tattered flag of militarism. The New Dispensation must make a new standard of moral purity. We must go against the old weather-beaten, tattered, and perverted teaching, never to be broken or getting the laws of the prophets, but adding to them, and making them stricter still. Here we are sure to have the sympathy of all religious communities, whose object is to promote holiness of character. But no community will be more at one with us than the orthodox Hindu, and orthodox Christian communities. Let us therefore proceed to the work of improving the moral character of our fatherland. If at all times it will be worth while to remember

that the first step to take in this direction is in our own conduct. Every man must be a Yogi or Bhakta, but every man must be a strictly moral man.

THE MINISTERS' EPISTLE

KASHI, CANNARA SEN, a servant of God, called to be an apostle of the Church in the New Dispensation, which is in the holy city of Calcutta the metropolis of Aryavarta.

To all the great nations in the world and to the different religious sects in the east and the west.

In the name of Jesus Christ, the Son of God, the Father of all, the Master of the Universe, the Lord of the North and the South, the Father of the Holy Church.

In the name of the Father, the Son, and the Holy Spirit, the ministers of the Church, the ministers of the various religious bodies :

Greet you with love and peace ever increasing.

Wherever we have been, we have seen the same old errors and crimes prevailing in all the sects and churches, the same old sins and vices, the same old hatred and jealousy, the same old pride and ambition, the same old selfishness and worldliness.

What is this strife of brother against brother and sister against sister in the name of religion? It is a hatred against God and man, and is the cause of all the evil in the world.

It has pleased the Holy God to send unto the world a new message of peace and love, of mercy and reconciliation.

This new message is the Gospel of the Kingdom of God on earth. It is the message of the Father, the Son, and the Holy Spirit, who have been sent to the world to bring about the redemption of the nation of the earth.

Thus saith the Lord,—So that I am as one
 of many, and under their hands I will be as one.
 I desire love and unity, and my church shall be
of one heart even as I am one.

At several times have I spoken through the
 prophets, and through many and various revelations,
there is unity in them.

But the followers of these my prophets have
 quarrelled and fought, and they have killed
each other.

The unity of Heaven's messages I have desired,
 and the signs that buds and harvests bring, that
 eyes see not and their hearts ignore.

How ye men there is but one Father, and many
 instruments, one body but many limbs, and
 many gifts, one blood yet many nations,
yet many churches.

Blessed are the peace-makers who
 differences and estrangement are glad to
 heal in the name of the Father.

Thus saith the Lord, for God speaketh
 of His new gospel. He hath revealed unto
 a people exceeding few.

The Church, however, hath been divided,
 this land and the realm are split, as if a
 hammer had been used senseless.

And these blessed things the Lord hath
 charged me and my brother-apostles to declare
 to the nations of the world, that being one
 they may also be of one faith and of one Lord.

This shall all discord be over, such that I shall
 reign on earth.

Humbly therefore I exhort you, brethren, to accept
 the new message of universal love.

Hate not, and I love ye one another as ye love
 me, in truth even as the Father is true.

All errors and imperities ye shall receive.

THE NEW DISPENSATION.

that is, that in the Christ's flesh, and
 his great blood, permeated the whole
 of the world, including the whole. There is
 no more of the nature of the vine, and its
 fruit was sown in the flesh and blood
 of Jesus in the soul of the apostle, and
 the human brain was fed it with the
 grace. The parting Christ perceived that
 his work in the new presence was done. Let us
 then view the Christian church as a whole
 in the flesh of Jesus, and fed with the
 his blood. A true representation of the church
 could not be better or more satisfying. Nor
 Christ more completely permeate his church
 than now we are to witness to the whole world. What
 then is Christ? Not in a thing as a creature, but
 a spiritual power, not in the mythical world,
 Christ is in the flesh and blood of every
 believer. And what is the Christian church? Not
 a thing of flesh and bone, or something of
 a material nature, and saint-worship. Christ
 is the spiritual church in which the human
 flesh, blood, and life, so with the sacred
 spirit, have been united, permeated, and
 saved. And what is the church of Christ
 and its work? The church is the body of
 Christ, and its work is to feed it with
 where sitting in the flesh of Christ, and
 and so, in God, he can be and you to
 mansion of peace.

Paras.—

1870

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General Society of Friends

A LETTER TO THE LORD BISHOP

TO THE REV. THE VENERABLE BISHOP OF
 JOHNSON, D. D.

London: Printed and Sold by J. Johnson, 1841.

MY LORD,

I have the honor to acknowledge the receipt of your letter of the 10th inst. in relation to the proposed new edition of the *Principles of Christianity*, and to be assured that the same will be forwarded to the proper authorities for their consideration. I am, my Lord, very respectfully,
 Sir, your obedient servant,
 J. Johnson, D. D.

and the other two classes of Christian residents in India. The first is a responsible Christian missionary, though not necessarily an adherent to the same faith. And the higher his position the greater his responsibility. My Lord, if you can bring his servants to Christ in this manner, and you will pray and more spiritually-aided, I am assured, leads heart nearer to Jesus. I therefore beg to ask of your Lordship, that you will urge all Christian officials subject to your authority to attend Church regularly and profit by its weekly ministrations.

Secondly, Unity in the Church of Christ. Secession and schism, alas! is baneful at all times and in all places. But here in India it greatly hinders the progress of Christ, the people. Will you not try to bring these sects to a united and higher position? I have already asked - Will it be the duty of the Church to respect the Lord, the Father, the Holy Spirit, the Word, the Sacraments, the Christian religion, and the Bible? At least for India - seek to see if you cannot get these heretics in a common platform. I am a Conservative, however great the change I may have, harmoniously co-work with the Low Church, the Broad Church, the High Church, and Low Church agree and combine for the regeneration of India? The Christian Church in India ought to be broad enough to include Catholics and Protestants in loving and harmonious cooperation. This may seem to be a great deal, but surely it is not too much to ask of the great Master, who has said, "I will be to you as a Father, and you are disciples of the Father." I pray sincerely and fervently that the many Christian sects

I have been thinking of the Westminster Assembly, and how they were divided into two parties, the old and the new. The old party were the divines, and the new party were the laymen. The divines were the learned men, who had spent many years in the study of the Scriptures, and who were able to give a deep and profound interpretation of the Word of God. The laymen were the simple people, who had not spent many years in the study of the Scriptures, and who were able to give a plain and simple interpretation of the Word of God. The divines were the learned men, who had spent many years in the study of the Scriptures, and who were able to give a deep and profound interpretation of the Word of God. The laymen were the simple people, who had not spent many years in the study of the Scriptures, and who were able to give a plain and simple interpretation of the Word of God. The divines were the learned men, who had spent many years in the study of the Scriptures, and who were able to give a deep and profound interpretation of the Word of God. The laymen were the simple people, who had not spent many years in the study of the Scriptures, and who were able to give a plain and simple interpretation of the Word of God.

the New Dispensation.

Continued from the preceding page

OF THE CHURCH AND ITS TEACHINGS

I have been thinking of the Westminster Assembly, and how they were divided into two parties, the old and the new. The old party were the divines, and the new party were the laymen. The divines were the learned men, who had spent many years in the study of the Scriptures, and who were able to give a deep and profound interpretation of the Word of God. The laymen were the simple people, who had not spent many years in the study of the Scriptures, and who were able to give a plain and simple interpretation of the Word of God. The divines were the learned men, who had spent many years in the study of the Scriptures, and who were able to give a deep and profound interpretation of the Word of God. The laymen were the simple people, who had not spent many years in the study of the Scriptures, and who were able to give a plain and simple interpretation of the Word of God.

THE NEW DISPENSATION.

teachings.

and are not to be allowed to ruin themselves and
others by a reckless pursuit of the "new
Lithuanian" movement. It is the duty of the
Lithuanian people to be guided by the spirit of the
new movement, but not to be led by it. The
new movement is a higher term than
those which already exist.

THE NATURAL AND UNNATURAL

The Bill of the New Dispensation is entirely
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power and pre-eminence is discernable between every

disguise of carnal nature and spiritual nature. You see how he is investing the highest principles of spirit in forms and symbols of flesh and blood. He is the most carnality planned in spirit of ever. Can you see his instinctive recognition? His sympathy is the secret of his power. He does not divide shades and grades and thereby really sympathizes with him and flock to his side. He has ventured to conserve what is good and true in nature. He has always ventured to conserve what is artificial and unnatural in religion. Many excellent men have found warm relations with him. Many excellent good men have often pined for a criticism of his neglect. Hence some have accused him of Epicureanism and others have accused him of moral skepticism. Some have accused him of the victory of his undue confidence in human nature. Some have accused him of his reserve and reticence in the good and worthy. Those who have compared their own nature and in proportion as they have compared their nature they get a true insight into the character of the child of the New Dispensation. Those who are exceedingly simple and natural in proportion as they are simple and natural, they understand him. The man of the New Dispensation is a mystery to the proud, a stumbling block to the high, and an answer to the self-proclaimed. He is the one who has the eye of faith opened in the flesh. He is the living and warm colours of faith. Those who are free from selfishness see in him nature unperverted in nature, the lowest absorbed in the highest. The highest religious nature is a natural. It is only meaner natures that attempt to be a conservation by putting on what is artificial. Nature is transparent and shows God in a visible and tangible form.

to 1800, but in non-Christian countries, created a positive attitude for the better precepts of the gospels. No part of the world is so full of the miraculous as the East, and especially India. Here the luxuriant imagination of the people weaves the most wonderful traditions around the character of the seer and prophet. Hence the educated mind of modern generations of our race has outgrown. And now to parallel the miracles of Christianity as the most acceptable evidences of the divine character of Jesus is positively to deny and repudiate his heavenly claims. That Christ could disclose and create belief proves that he loved humanity in every form, and with all its infirmities. But certainly the love was superior to the healing of the sick, for the love is more essentially than do the cures which he could be and are still created by men who are perfect strangers to the realm of spiritual existence. Why, then, this traditional reverence for physical miracles? Christ's love is the only faith and the highest work of the real miracles.

Paras.—

That we think that our religious conceptions
 are the result of training and that because we
 do not think them with a lasting relation to the
 eternal God we think them transiently. But
 the eternal God is not transient. —
 We think of the eternal God as long as we
 are in the world. But the eternal God is not long
 as we are in the world. He would enter his last
 world as long as we are in the world. I am going up
 to the eternal God. I am going up to the eternal
 God. I am going up to the eternal God who
 is not in the world. Let us then say of the God
 who is not in the world. I am going up to the
 eternal God. I am going up to the eternal God.
 We err when

reconcile the combatants
dicting interests? Will none
sympathetic tear to quench the

Calcutta, Sunday, April 15, 1883.

THE NEW YEAR'S DAY CHARGE

ON Friday last, (13th April 1883) the first day of the Bengali New Year, the Minister thus addressed the Apostolic congregation in the Sanctuary —

Dear beloved brethren, Apostles of the New Dispensation, here in this Sanctuary assembled, and elsewhere, know that the Lord our God commands you to be more strict and faithful in your adherence to ascetic principles than you have heretofore been. You shall take no thought for the morrow. You shall be perfectly free from all worldly cares and anxieties regarding your food and raiment. Ye shall not seek riches. Ye shall not seek gold or silver. If ye have lived partly upon alms and partly upon contributions and partly upon private contributions. Hold ye up as ascetics with your colleagues. You shall self-surrender, but your wives shall appear, whether the lay-outs nor the privations of that lay-out. These anomalies the Lord forbids, and the command is given to remove them. Ye shall have nothing save that which comes from the Father's store-house in Mission. What comes through other channels ye shall not touch. Let yourselves and your families take that only which the Lord gives to you: things which other lay-outs provide are not clean. Teach your wives, ye men, in your journey to the Holy Land let them be pilgrims. A house divided against itself must fall. An ascetic husband and a worldly wife cannot make a happy home. If one seeks God and the other earthly riches, there can be no peace. Let us have our homes blessed apostolic homes, where the husband and the wife, like partners in spiritual warfare, shall live in peace at the feet of the Lord, and go

Him their joint homage and service as Vairagi and Vairagini householders. All our friends and contributors are hereby warned not to depart from this holy injunction of our Lord. What they would give they should send direct to the Mission Office or to the Secretary. Let them not tempt our people by making them take forbidden gold. Your servant, beloved Apostles, shall receive all alms and gifts for you, and your hands shall remain clean. There are three other things, brethren, to which the Lord calls your attention. Ye shall love one another more warmly than you have done hitherto. Eschew all unbrotherly contention and wrangling, abandon selfishness, jealousy and pride and be passionately attached to each other as brothers in the Lord. Thirdly, be catholic, and give up all manner of sectarianism and exclusiveness. In this Apostolic band let each scripture be respected and let each prophet be honoured, and let no form of devotion or piety be ignored. While your general character indicates the complete harmony of the New Dispensation, each of you shall represent particular scriptures and prophets, or present aspects of truth and duty, and take charge of the rent districts and provinces as your mission field, so that this Apostolic family may be, as our Father wishes it to be, a truly representative assembly of the religious world. Lastly make your consciences clean and your hearts pure. Neglect not common duties in your zeal for asceticism and devotion. While you seek the heights of Yoga and the depths of Bhakti you must discharge the little duties of your daily life with the utmost fidelity and care. Cultivate piety and moral purity as the basis of all, and as you grow in truth and devotion show that you are also growing in variety and practicality in domestic affections and social virtues. Love, Catholicity and Purity—these are the Vows I charge you to accept

of the New Year.

Monday."

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the ninety-eighth is the fact that the
the ninety-ninth is the fact that the
the hundredth is the fact that the

is still alive, ready to answer all your prayers, remove all your doubts and difficulties, relieve your sorrows, and deliver you from all manner of sin. He will comfort his ragged orphans, from dawn to dusk, and I must come to give you the Bread of Life, your new way of the living. Go home then and ask your Mother to be your Father at home and I send you daily counsel and hourly help. Remember that we are all in this, for we ministers and missionaries are all doing. Run to the Holy Ghost, and seek wisdom in His inspiration.

1777

GIVE not Telsi leaves to Keli, nor the Jata flower to Vihara. As the Hindu is too strictly bound by this carnal principle of his religion, so may the devotee of the New Dispensation determine not to give his God the offering of a sojourner's faith, but for his Lord abnegates such offering. It was not possible to do so, to think a Brahmin's gift, and yet have not the catholic and untrammelled spirit of the New Dispensation, our lives are not made for our God. A loving heart, a forgiving disposition, a reasonable intellect, a sensitive conscience, the gift of a common religion, and a life of complete abnegation, these are the things that please our God, and these the demands of us.

We sincerely rejoice and thank God that the unwelcome conflict of the Barbary authorities with the Salvation Army has come to an end, and that the long and expensive has at last taken place, and that the world's champion is no more. Major T. J. ... and persistent devotion to his Master has achieved

this great moral victory, for which all India must thank him. He is truly a savior and he has played his part remarkably well. He went into prison and two others, but he has shown that he was ready to go into prison, but the Police were not at all disposed of releasing a whole army of prisoners and the prison refused to make room for so many seriously wounded. And a triumph at last. It has been said that the Madras quarter will be closed against all processions of a revolutionary character, the Salvationists being welcome to preach and sing in all other churches in the city. We thank the Magistrate Mr. Cooper for his sensible and judicious decision. Major Parker's telegram is reassuring — "Discharged. Favorable impression. Satisfactory arrangements regarding future releases."

Calcutta, Sunday, April 29, 1894

IS OUR THEISM PHILOSOPHICAL?

Among the critics of the New Dispensation there are some who look upon it as too metaphysical to reach or influence the masses. They agree well, and having done so they say it is the reverse. Ours is a purely philosophical evolved religion, history, and even mythology, are mere means to an end, and are to be discarded as such. It hinges upon books or symbols or ritual ceremonies, but upon the pure intuitions of the mind. Its gospel is not what this man says or that man thinks, but what seems good to this sect or that nation, and what the God or gods may reveal. It is a religion of the few, of the aristocratic beliefs and instincts of the rich, of all ages and climes. Judged from this standpoint our religion must appear to be

LANYARD is no in-bred. But a lady chair-
 woman, who is usually is something
 very much more than a lady with regard to
 her looks. Mr. Br. B. is seated at the Hall
 and his daughter Miss Br. B. presided
 over the ladies. She was a most kind
 and very good. Mr. Br. B. is her father,
 but only as the "lecturer." Is there anything in
 address which makes it disagreeable both to the
 heavenly Father and the earthly father? The lecture
 itself, we are told, was force and provokingly insolent.
 The *Lancet* says, "Part of the *Lancet* writes —
 Whether it was that Br. B. was in an uncon-
 trolably strong temper, or whether he felt that,
 surrounded as he was by the unopposing
 sympathy of his audience, it would impair his influence
 if he failed to be making a point with
 every word he knew, and to do so, he
 did. He was in a state of high spirits, and
 his words were full of expression. He was
 all his own master, and his words were full
 of energy and shaking. No one could
 have been more so, in words that were true
 than he. The general temper of his lecture was
 quite in the *Lancet* style. You could
 imagine the words of the lecturer's strong leaning
 towards the state with a relish."

Continued Series May 12 1853

A MESSAGE ACROSS THE ATLANTIC

The following epistle is from a Christian Brother
 in Pennsylvania U. S. —

M. Keesport, Pennsylvania
United States of America

March 16, 1883

Keshub Chander Sen, Apostle to the East
brother, Grace, mercy and truth to you from our
God and Saviour Jesus Christ to whom all glory
and Dominion for ever and ever, Amen. I have
read, in my country, with great satisfaction, your
New Year's proclamation, addressed to the ministers
and members of all the Churches in the world. I
am greatly rejoiced at the kind and loving spirit
of your address, and the sweet tenderness and
prayer with which it abounds. You know at the
birth of our Lord Jesus Christ or rather at the
birth of his humanity, the angels sang "Glory to
God in the highest, and on earth peace, good will
toward men." I am glad to find in the New
Dispensation of India the same happy spirit. And
I am also rejoiced to learn from Mr. Cook something
concerning your reverence for the Christian scriptures
and for our Dear Lord and Saviour Jesus Christ.
My dear brother, I am a follower of the Jesus of
Jesus. Many know him but intellectually. For many
years, I have known him inwardly and
intimately. My knowledge of him is sweet and
precious, and I find in him alone my all in all. I
do not look upon him as some of his followers
viz, as a Second Person in the Trinity. God is One
but is *God Himself* manifested in three persons.
"my Lord and God." The Father is another name.
He said "He that hath seen me hath seen the Father."
I and the Father are one." (John XIV.) I have
long known that God in His wise providence has
raised up Buddha and Confucius and Zoroaster and
Mohammed &c., to instruct the peoples of earth
according to their respective genius and to deliver
them from their evils and sins, but I also know that

Jesus Christ is destined to supersede all of these, and is to reign "Lord of Lords and King of Kings," over the whole earth. My dear brother, you can do a great and great work in India and the world by magnifying before your people the Lord Jesus. I trust you may ever do it, and that God may ever bless you in your work. Yours is a work that angels would gladly leave Heaven to perform. You are highly favoured. I would like to see all India brought to Christ, and I will rejoice, in the future world, in meeting one who has helped in this work. I send you with this letter several copies of an essay on "Future Punishment." They are being widely read here.

Praying the Lord to shed down upon you the Spirit of His love and truth, I remain your brother in truth,—WM. CODVILLE.

Paras.—

LAY down as belonging to the order of Sadiks and be admitted into the ministry and allowed to perform service in the Sabernack.



Will not the women of India hearken to the voice of the Lord in these days of a glorious revival? Will are they careless in the jaws of death? "Rise up ye women that are at ease: hear my voice ye careless daughters: give ear unto my speech."



THE Bengali Christian is wrought because of Mr. Joseph Cooke's flattering notice of Chunder Sen's disbeliever and says in despair and disgust,—“If all

THE NEW DISPENSATION

that told me all more of what has been said. I said it is time for us to give up our old position in the New Dispensation. The *Journal of Commerce* goes even farther than the *Commercial Advertiser* seems to think proper. Mr. Cook was discussing the matter thus — There is a certain [Chamberlain] a charm of person and manner that throws a kind of glamour over him and draws them to take his view of things. And what a person! I never knew Joseph Cook, who is the greatest of "men" and the "defects" of the New Dispensation are sure to command far greater respect than those of and one-sided critics.

Calcutta, Sunday, May 20, 1883

DON'T.

The agitation in connection with the Jurisdiction Bill makes me wish to withdraw wholly from it. I am sorry and resolve never again to mix with it. — **Don't.**

The opponents of the Bill in the House are so ridiculous and senseless in their denunciations of the Native Commissioners that I feel obliged to remove them from my table and discourse — taking this opportunity.

My heart is so much annoyed and irritated that I would fain become a misanthrope and a septon. — **Don't.**

All progress is arrested and Native society is thrown back a hundred years, and I despair of progress. — **Don't.**

I am becoming angry and fretful and vindictive and am losing that great virtue of my ancestors — **forgiveness. — Don't.**

The Europeans and the Natives were being reconciled but the spirit of separation has so well established itself in the Indian philosophy, politically and religiously, that there shall never be a real union of the two antagonistic in any period of future history.—Don't.

If I forgive these my countrymen, I will abuse them.—Don't.

If I yield to being a superior race I too will regret my people being a superior race and I too will be a disappointed man.—Don't.

I believe it is impossible for us to love an alien race.—Don't.

Non-official Europeans denounce Government and our Sovereign's representative in India I too will do the same.—Don't.

If things have come to this in spite of civilization and progress, I will cease to believe in Providence, I will cease to pray.—Don't.

Paras.—

PARAS is a characteristic of great virtue. It consists in a small virtue, and is often despised and undervalued as such. History tells us, however, that all great men and the leaders of all great nations have highly estimated this virtue, and illustrated it in a remarkable degree in their lives. They endured hardships and privations, disorder, and danger, with the tyranny of foes and the treachery of friends, contempt and ridicule, neglect and discouragement, in that private and lonely life, and yet to stand up bravely and bravely and successfully as a public man in the history—that is surely a characteristic of great virtue. So far as we are privileged to judge it is the nearest approach to moral greatness which the world is sure to acknowledge. Little

of the great spirit at order the highest light
and the light of curiosity where Heaven's light is
to fight.

GIVE up secret vices. There is no closing the
gate of Duty. Heaven's police always keep you
in its clutches. You are under arrest and surveillance
day or night. The darkest chamber gives you no
protection. Have you fled into a wider door, and do
you fancy you are safe? Break up your heart
instructed soul, and see that Penetrating Eye. That
sees me when I am alone—that is a terrible fact
and it cleanses the heart if only realized. Live in
the fire of passing Eye, and you are sanctified. Even
our fathers, crude though their theology, had
awful conceptions of the Divine Eye. Take the
sixteenth hymn of the fourth book of the Atharva
Veda—"The Great One who rules over these worlds
behold as if he were close at hand. When any man
thinks he is doing a slightly stealthy thing, the gods know
it all. Every one who stands or walks or gives or takes
secretly or arranges into his house or into any
hiding place. Whatever two persons sitting together,
Devata Varuna the King knows it, being present
there is a trial. His messengers, descending from
heaven, traverse this world. They are deployed. They
look across the earth. King Varuna perceives
all that exists within heaven and earth and all that
is beyond. The workings of men's eyes are all
numbered by him."

Ch. 100: 5000, May 27, 1883

ANALYSIS AND SYNTHESIS

THE Vedic Rishis saw God everywhere and
 the Lord Dattatreya in different prominent centres.
 Thirty-three chief deities are sketched in the Rig
 Veda, the three eleven gods — eleven in the sky,
 eleven in the air and eleven on earth. And yet
 there was a lower manifestation of unity and this
 plurality of deities provided cover to the real
 unity of God. As the Hinduism advanced
 in the direction of philosophy through a gradual
 synthesis of various religions, the Vedic period,
 in which Agni, Indra, Soma, etc. all related to the
 one — Brahman — without a second. The Puranic
 period again broke this unity and
 evolved a multitude of deities, which were
 regarded as gods. In the New Dispensation
 thirty-three deities. It is the New Church has worked
 up into a new synthesis or harmonization of Vedic
 deities and Puranic deities into a Personal Unity.
 In this last synthesis may be held to be a new

Thirty-three Vedic deities

↓
 Vedic Brahman

↓
 Three hundred thirty-three deities of Puranic Hinduism

↓
 God of the New Dispensation

—

THE NEW DISPENSATION.

101 —

[illegible]

The New Scientist is not merely a
 publication. It is not merely a
 journal of science and literature. It is
 a journal of service and progress. It is
 a journal that will be read by the
 man of letters to carry out the
 purpose of his life, and show to the
 world the path of a new civilization
 of the New Church.

It is gratifying to observe that the interest of thoughtful men in our cause is greatly increasing in the West. A private letter from St. Albans, Scotland, addressed to the minister there, says — 'Your cause is so often repeated and your duties so often spoken of in our congregation — the New Church or Unitarian every body here thinks himself acquainted with you and that is also the reason why you ought not to find it so strange that I take the liberty to write to you. In my part I consider it quite as natural as if I were writing to a friend or to a brother.'

[illegible]

He had been told that the water was good
and he had been told that it was good for
the skin. He had been told that it was good for
the hair. He had been told that it was good for
the face. He had been told that it was good for
the body. He had been told that it was good for
the soul. He had been told that it was good for
the New Englander who had begun to dawn upon the

[illegible]

which is the only system of man-made
 religion which has ever existed in time,
 and which is the only system of man-made
 religion which has ever existed in time.
 But the new dispensation is not, but always prospers.

ANOTHER chapter of the new dispensation in
 response to the Ministers New Year's Day Pro-
 motion.

PETERSON, PENNSYLVANIA
 UNITED STATES, 1880

My dear Sir—I have just seen and read your
 copy of the Christian and Nations in the East and
 the West. A very good copy of the new dispensation
 and the new dispensation in the East and West.
 I have just seen and read your copy of the
 new dispensation in the East and West. I have just
 seen and read your copy of the new dispensation in
 the East and West. I have just seen and read your
 copy of the new dispensation in the East and West.

I have just seen and read your copy of the
 new dispensation in the East and West. I have just
 seen and read your copy of the new dispensation in
 the East and West. I have just seen and read your
 copy of the new dispensation in the East and West.

I have just seen and read your copy of the
 new dispensation in the East and West. I have just
 seen and read your copy of the new dispensation in
 the East and West. I have just seen and read your
 copy of the new dispensation in the East and West.

With great esteem, I am, very respectfully,

HENRY PETERSON.

How do you like the new dispensation? Says Max
 Peterson—I have just seen and read your copy of
 the new dispensation in the East and West. I have just
 seen and read your copy of the new dispensation in
 the East and West. I have just seen and read your
 copy of the new dispensation in the East and West.

THEY SAY: —
THEY SAY.

still waiting for admission and getting through their term of penalty and probation. If they could only see with their own eyes the actual fate of the world's good men in the life beyond, they would shudder and grow wiser. How few think of the dismal and certain purgatory through which every man has to pass who has committed the least sin. Not yet,—says heaven's door-keeper, to every one that carries with it the least stain of lust or envy, pride or selfishness, jealousy or untruthfulness. Not yet; not till thou hast suffered thy penalty in your purgatory and washed off thine iniquity shalt thou be ushered into the presence of the All-Holy. If we have uttered one lie, selfishly overlooked one case of charity, got into a fit of rage or vengeance once in our life-time, there is so much punishment and retribution in store for us. If we have wasted our time and energy and substance, if we have not done our appointed work adequately the account still has to be made up outside the gate of heaven. How can the ungenerous, the proud, the selfish, the unforgiving enter heaven with their sins clinging to them? If a man with six lies can enter why not a liar with sixty lies? If a man with impure thoughts, why not an adulterer? If one who is angry ten times why not a murderer? Our ministers and missionaries and devotees think they may do anything and every thing, they are sure of heaven because of their devotion and spirituality. Let the best among us remember the fate of Yehoshaphat and be prepared for purgatory. They have still pride or anger or some other moral stain in their hearts and they must suffer penalty outside heaven according to the measure of their guilt. No going straight to heaven unless we are thoroughly cleansed here.

Paras.—

THE following remarkable epistle—remarkable as coming from an earnest Christian—is addressed to the "Chief of the Brahmo Samaj" and comes from Mr. F. Fenton, Batley, Yorkshire.—Dear Sir, I beg to present to you a copy of my Translation of St. Paul's Epistles into modern English in the style of his letter to the Romans. I do this as I regard you as the most perfect reproduction of that great man and evangelist that the world has seen since his death. He adapted Christianity to the Western intellect, and you have adapted it to the Hindu and so to the Oriental of modern times. As you use English as the medium for spreading the teachings of Jesus amongst your countrymen, it has occurred to me, as they know English only in its existing modern forms that to present that teaching to them in the same intellects will aid your work. I therefore offer you the free privilege of printing my version for Indian use, and I will send you fair copy of the whole of his writings if you like to issue it in print as a handbook for your disciples, if you write desiring me to do so. With much admiration of your labours, I remain, Yours truly *Ferrar Fenton*.

How that learned Pandit Professor Max Müller rebukes the spirit of worldliness in the West and contrasts it with the transcendental character of the Indian people! "We all lead a fighting life," says he, "our highest ideal of life is a fighting-life. We work till we can work no longer and are proud like old horses to die in harness. We point to the marvels of what we called civilization—our

[Illegible text block]

harmony of faith.

TO THE HONORABLE MEMBERS OF THE HOUSE OF COMMONS

[Illegible text block]

[Illegible text block]

[Illegible text block]

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[Illegible text block]

[Illegible text block]

the Unitarian Community in England, and as some of the statements made in the article in question are calculated to do harm, I am desired by the Annual Meeting of the British and Foreign Unitarian Association to lay before you the actual facts of the case with a view to remove misconception and misunderstanding. The writer asserts that "at one time a strong feeling of sympathy existed between Unitarians and the Brahmo Samaj movement;" but he goes on to say, "the same strong sympathy is not felt now." Taking this as his text, the writer makes strong and offensive strictures upon our religion and the character of our leader. We have no quarrel with the paper itself. The editor of a newspaper is quite warranted to publish his own opinions with courage and candour whatever they may be. If he really hates us and our movement he must honestly say, so and we have no right to grudge him his rightful freedom. But when he speaks as the representative of an entire community the case is different. The *Impartialist* says, apparently with some degree of authority, that not only do we hate the Unitarians as a body, have ceased to have sympathy with the Brahmo Samaj because of their "extravagant pretensions put forth by Chunder Sen" and "the downward tendency of his Church towards puerile superstitions." Is this true that the cordial relations between the Unitarians and the Brahmos have ceased to exist? Is it true that the Unitarians hate Mr. Chunder Sen as a pretender having "extravagant pretensions" and the religion of his Church as a mass of mysticism, superstition and absurdity? And is it true that owing to these reasons "the sympathies of Unitarians generally were transferred from Mr. Sen's Church to the party which succeeded?" To each of these questions the British and Foreign Unitarian Association alone is capable of returning an authoritative reply, as it is truly the recognised representative assembly of the Unitarian body in this

United Kingdom. In appealing therefore, to your Association, the Apostolic Durbar confidently trusts that they will take the merits of the case into consideration, as it seriously affects the relations of two important communities and I may add the religious prospects of two great countries.

I beg to submit on behalf of the Apostolic Durbar that so far as they are concerned they have always maintained, and do still maintain, the most friendly and respectful relations to the Unitarian body. They are profoundly grateful to them for the extremely generous treatment accorded to their leader and to Baba Pratap Chunder Mazumdar in England, and the rich presents of books with which they have been favored from time to time. The

"Complete Works of Channing," which the Brahmo Samaj of India was kindly commissioned to sell, and which it has done its best to circulate in this country may be regarded as a bond of union between the Unitarians and Brahmos, than which a better or stronger bond can hardly be conceived. Indeed nothing can be more desirable than the two bodies should be united in the spirit of that great and beautiful soul. Nay with regard to the essential principles of the Unitarian faith, the Brahmo Samaj is doing exactly the same work in India among the Hindus which the Unitarian Church is doing in England. In fact some of the best Unitarian ministers have been heard to say that there is no need of organizing a Unitarian mission agency in India, that work is being so thoroughly carried on by the Brahmos. The two are sister Churches working harmoniously under Providence, and we sincerely believe that they are kept together by unity of faith and cordiality of friendship. How can there be an estrangement between those whom God has united?

Any attempt to assume or create such an estrange-

I remain,

REV. SIR,

1. The first of these is the fact that the

THE UNIVERSITY OF CHICAGO PRESS

[illegible]

Paras.—

[illegible]

[illegible]

The first of the two is the fact that the
 distance between the two is not
 the same as the distance between the two
 points. The second is the fact that the
 distance between the two is not the same
 as the distance between the two points.

[illegible]

from the top of the mountains.

How often I go to the mountains with feet
 that are weary of the city, that I may find
 the things that I need, and the things that I
 need that I may find. I have found that

It is better that the children should be kept
from singing and at the same time be
taught their hearts.

A. The wall of the body contains a
 layer of muscle tissue.

1. The first part of the paper is devoted to a general discussion of the problem of the existence of a solution of the system of equations (1) for arbitrary values of the parameters α and β . It is shown that the system of equations (1) has a solution for arbitrary values of the parameters α and β if and only if the condition $\alpha + \beta = 1$ is satisfied. This condition is also necessary for the existence of a solution of the system of equations (1) for arbitrary values of the parameters α and β .

1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

Let mount Zion rejoice.

1907

[illegible]

[illegible]

again and again been said, in the language of a prominent Western preacher writing for the *Times*—“God or no God, immortality or no immortality, Liberty must be our watchword.”

One of the grandest and most impressive meetings I ever attended was the closing one of the Channing Centennial Celebration in Brooklyn. That illustration of the power was, or rather the faith which it represented—freedom and beautiful so and richly spiritual and ever genial and so wonderfully illustrated by the character like the Master's own—that it brought a mighty course of men and women there, as all had, as we never felt before, the meaning of the Saviour's words. That they all saw that—“Was it not a re-vision of the blessed truth that yet to be?”

MY SWEET EKTARA

My sweet ektara, sacred wire, sing a song
unto my beloved God.

Rich and manifold are His mercies
His servant hath He shown abundant love.

Therefore I will bring unto my Benefactor and
Friend the God of my home and the Father of my
people a new song of joy and thanksgiving.

For who on earth is so vile as I am? Who is
so unworthy of heaven's favour?

In my very bones is iniquity, and wickedness
corruption dwell in my blood.

The hair of my head I can count and the grains
of sand on the sea-shore, but my transgressions are
unnumbered.

Daily have I sinned against the Lord my God,
and I ever have witnesseth my transgression.

And if to so great a sinner the Lord of heaven hath vouchsafed such abundant mercies shall I not proclaim them trumpet-tongued to the uttermost parts of the earth?

I rebelled against Him and He gave me food and raiment and precious jewels of His love. I deserted Him but He came and embraced His child and upon my lips He printed a sweet kiss of fatherly affection.

I shut my door against my Saviour but lo! He stands before me day and night as a prisoner whom His own mighty love hath enchained in the house of His beloved child.

I chose to be a ragged beggar in the streets, but He said, No, that cannot be. I will make thee a bright city on the hills, and so He adorned me and decorated me with faith and devotion, and made me rich and beautiful, and I am now a joy unto myself.

I was in a far country bordering on death but He hath brought me into His garden where in the company of saints I sing His glory, and His joy overflows my heart.

Sweet is my God and beautiful His countenance, and His eyes full of tender love towards His afflicted.

Be not idle then, my beloved ekta, my companion and comforter in solitude, but break forth into a joyful song such as my Father desireth.

Thy song shall not only gladden my heart and please my God but it shall strengthen the weak, sanctify the unrighteous and reclaim the infidel and spread faith and life on earth.

And thou knowest, dear ekta, how to make an acceptable song of the conversion of servant Sen, the prince of sinners, and sure I am that if thou wilt take up or sing my secret joys thou shalt be honoured as a divine instrument and as a mighty musical vessel. O thou snail wire, thou shalt help to extend the kingdom of heaven on earth.

[illegible]

testimonies and detest particular forms of dissent. Such men, whatever their professions, are not true to the New Dispensation; they do not belong to the holy orthodox Church. Let the orthodox stand firm, and by their full faith put to shame the protestantism, the infidelity of rationalism, the carnality of sensuality, the convenient compromises of worldliness, the timidity of weakness and the halting allegiance of doubters.

Prin.—

THE apostles and the deacons of our Church have been called upon by the minister to write to him about their experiences and the deeper spiritual life of their souls. They are to write by turns, every day. The brethren are strictly warned not to write on matters temporal. Such epistolary correspondence cannot fail to prove beneficial. It is indeed desirable that the highest spiritual relations should be established between the minister and the congregation, and that they should be united in the deeper truths of the spirit. From the epistles already received it appears that more attention ought to be paid to holiness, and especially the culture of forgiveness, unselfish love, humility and self-surrender.

Calcutta, Sunday, July 22, 1883.

TURN TO THE ONE.

BETWEEN the Minister and the congregation there are evidently serious differences of opinion and of temper. And we'll may be say to them, "Thou sayest, 'God is not my God'—nor is my God your God."

doctrine is not my doctrine, nor is my doctrine your doctrine. This may seem to be exaggeration, the hyperbolic sentiment which sober reasoning may not accept. But we say this is true, and not to be wondered at. Hundreds may believe theoretically in the same God the same Brahmo Somaj, the same Dispensation the same providential economy. Yet in their hearts and their practical lives we see marked differences. The God of indulgence who feeds the idle is not the God of industry who doles out rice to His servants according to the measure of their work. The tolerant asperser in heaven who tolerates anger and pride is not the real God who demands every moment forgiveness and meekness. The diplomatic divinity who makes for His people comfortable homes where truth and mammon may both be served in a convenient fashion is certainly different from the uncompromising King who would not be satisfied with anything short of absolute self-surrender. The imaginary deity who to please His disciples gives to each only such work as he loves, and so arranges that one shall only look to clarity and another to domestic reform only and another to preaching only and another to the school master's work only, is wholly at variance with the Great Master who demands of each of His servants charity and educational work and study and preaching and yoga and bhakti and all in due proportion. Are these your gods or is this your King?—we ask our devotees and missionaries and apostles. They should catechise their intellects. For we know they agree intellectually and that marvellous is the concord of their hypocrisies—their doctrinal beliefs and their professions of loyalty to the Church Universal. But their lives agree not, and their actual faith and prayer and service are owed to different Churches and contradictory divinities. Let them try to agree among themselves and with their minister and build a close

many of the children of earth and heaven. Let us
 come down from their respective thrones, and
 bring into the Holy Tabernacle, where they are
 seated, we shall see the One Lord seated on the Throne
 of Light, teaching the same doctrine, holding the
 same scriptural to all, and pointing out the same path
 of salvation. There is also a true unity of purpose,
 there alone can we be on what we have yet to do, the
 deity of the Godhead and the deity of the
 New Church. Now we fight and war for we are
 our respective spiritual thrones, then we shall be
 even as the Lord our God is one, for we shall be
 same here everywhere. In the same way, at
 times have the same Father, Father of the Son of Man,
 and rejoice at the foot of the same Saviour. Come
 let us make the many, and turn to the Son of Man
 of the New Dispensation.

Paras.—

If the Name of God does not move your heart, you
 rest assured it is not the Divine Name, and is not
 uttering. It is some one else's name or some other
 word altogether which you have taken up in your life.
 The Name is a Word of Power and is sure to prevail
 against sin and temptation. Do not be deceived by
 seeming analogy. The verbal utterance, the articula-
 tion of letters, the sound, the tone may be perfectly
 accurate, and yet it may not be the real Name you
 are cherishing. Take the Holy Name for example, and
 you realize its power instantly, it closes away from
 with a peremptory "Get thee behind me, Satan."

The following works are being addressed to the
 Minister come from Manchester — Servant of God

[illegible]

Cal. 1844 Nov. 17, Y. 3. 2 152

THE THREE VOICES

The *Illustrated New Year's* is a very
popular and interesting publication, and
is a great asset in the hands of a good teacher.
It is a most interesting message from the great
divine world of the (New Year's). It is a very
interesting and useful influence of a daily church
in our lives. It is clear that its New Year's

by a simulating all truth and learning in the
 nations of God's world. The Church is
 on earth and destroy every form of society.
 What of the three messages points to this final
 consummation?

Turning the question of identity the
 Father and the world. The Church is
 belongs to the world. The Church is
 Bishops have a message from the world. They
 they have a message from the world. They
 inspired by the world. They have a message
 from the world. The Church is
 is characterised by a strong sense of
 expression. The Church is
 blasphemy and a message from the world.
 must be a message from the world. The Church
 as the Church is a message from the world.
 as the Church is a message from the world.
 with a message from the world. The Church
 guilty of a message from the world. The Church
 the Church is a message from the world. The Church
 in the Church is a message from the world. The Church
 In the Church is a message from the world. The Church
 is a message from the world. The Church
 can be a message from the world. The Church
 if not a message from the world. The Church
 to a message from the world. The Church
 imply may ask him what message from the world
 is there in a message from the world. The Church
 every message from the world. The Church
 led by every message from the world. The Church
 the Church is a message from the world. The Church
 is to the Church is a message from the world. The Church
 have a message from the world. The Church
 led by every message from the world. The Church
 we are to a message from the world. The Church
 common sense. On the contrary the Church

and subscription we would ascribe to him, who
believed in himself to be true and yet not from God,
and who went about preaching messages to the world
which were known to be only the human utterances of
Simon. Keshub Chandra Sen's religion may be wrong
and his aims and objects may be false, but it is to be true
believed and to regard every word of it as divine
and to be thus justified in proclaiming to all the
nations of the world every sentence of this Gospel as a
message from heaven. Dr. Meade does the same
thing. The Anglican Bishop of the same diocese. They
believe that the Scriptures are divine and they
believe that the Church is infallible and that divine
revelation is revealed by God to the church and to
individual persons among men. And so the
Church of England, the Anglican Church, the
Anglican Church, the Anglican Church, the Anglican Church
be ridiculed or hated as such?

[illegible]

the Anglican and the Catholic Bishops to believe that
they were sent by the Holy Spirit under Divine
inspiration, and that they were to publish
the decrees of the Anglican and the Catholic Church.
The Council of Trent was the first of the natural
councils of the Church, and it was the first which
is a command of God.

[illegible]

Bengali to a Bengali, or even to a low-caste Hindu, use the word 'Brahma' for Disposition, and the use of our people might stop there. I say—Reverend Father, the word 'Brahma' means—that is, the Brahmic Spirit—which should never be used in Christian sense, diverging from the sense which common consent attaches to it. And if the Reverend Father were to use the word 'Iskand' for God, 'Pura' for worship, the Hindu might receive it with lighter such unwarrantable suggestions as bearing a definite Hindu meaning. The use of language therefore, there ought to be no confusion so long as we take good care to explain the meaning of the words we use and explain fully the meaning of our words to them.

Para:—

THE VISION of the Lord comes to the Church of the New Dispensation, saying—Come, the people of the age in the language of our scriptures.



THE higher education of girls has another side, in which some men and most nations are not but feel deeply interested. There are many men in England who are constantly bringing out strong protests and warning against the present and future of the girl's education. A member of the Christian Missionary Society in India, Dr. H. Hastings, in a letter says—'It seems good to be able to say B.A., M.A., M.D., to a girl's name; but what expense and revenue are we have the power of these things ceased? Whether would it be most beneficial to the family, society, and the nation to have learned

[illegible]

Calcutta, Sunday, August 5, 1837.

THE MAN OF THE NEW DISCOVERY :

... ..

far from the kingdom of heaven.

dwelt in thee.

and Jehovah is thy God.

and a follower of our Prophet.

THE UNIVERSITY OF CHICAGO

things to all men.

[illegible]

[illegible]

Paras.—

The history of the Red Sea is a story of
war and conquest, and the most recent
chapter is the story of the British
conquest of the Sudan. The British
conquest of the Sudan was a long and
difficult task, and it was not until
the late 19th century that the British
were able to conquer the Sudan. The
British conquest of the Sudan was a
great achievement, and it was a
great triumph for the British Empire.

For since we have no redoubtable power, we must
rejoice in the desire to record events in the
progress of our holy Church. How many
in London are waiting to see the New
Journal. How many Americans go to the
train? What progress are our brethren
making in their old dominions? What
measures are being adopted to organize and
revitalize? What is the state of the
land? How do we look after work? We
our practical brethren will help us and
win us in publishing in a state and in the
epitome of Church news.

Colonia, San Juan, Aug. 12, 1893

OUR MINISTERS.

The Church has appointed ministers and
them as spiritual guardians and guides over the
congregations. They are shepherds of our people
and it is right to be treated with peculiar respect
and care. The Minister is responsible for the
conduct of his guardianship the congregation

responsible for the life of the minister. Between
the church and her minister relations have been established
by the Lord, and it is of the highest importance to
the welfare of the Church that both parties should
recognize their mutual duties and responsibilities. Let
the Church guard jealously the flock and the flock
worthy of the shepherd. Let peace and right-
ness dwell in the city of God.

[illegible]

So, really, in serving our ministers we must not think of putting them with the rules and commands of a monarch. Their lives of poverty and self-denial ought always to be respected, and their sanctity and instructions must be reverently received. Let their state of living be of a lower and simpler order than that of the world must see, and yet far superior spiritually. The work is of a higher and a purer and yet greater than kings and emperors.

Finally, the entire burden of the minister's responsibility regarding his livelihood and that of his family should be borne by the congregation and he should be kept free from all anxiety and care. His time and energy should be wholly devoted to the spiritual welfare of the congregation and he should never think of his own food or raiment. If the congregation through selfishness or apathy or indifference fails to meet the minister's temporal wants, and

next festival.

beloved child."

Calcutta, Sunday, August 19, 1883.

THE YOGA SCHOOL.

and the world's duty to be done in
 imagination. The most self-sacrificing
 work in worldliness. The most devout life of
 years of prayer for the world. And in many
 these cases little children, who of course
 could have resisted, brought out their
 as that to take warning, and never
 permitted to. So long as the
 Roman Catholic every day of the day. And
 never to be seen in the way. So long
 as the world is in the world.

From the Standard, September 1, 1888

IN THE HOUSE OF COMMONS, 1888.
 The Hon. Sir William Lawson, M.P., wrote
 the following letter to the Rev. Dawson Burns,
 D.D., which was published in the
 Standard, September 1, 1888.

From the Standard, September 1, 1888

TO REV. DAWSON BURNS, D.D.

Rev. and Dear Sir—Your truly welcome letter
 full of good words and good thoughts, I have not
 forgotten. You recall the good days of the past
 and all other things of the past, and I hope
 that you are happy and well. I have
 greetings from London to you and from
 our friends in the West. We are all
 for you, and I am sure that you
 for you have just received a most splendid
 for which I who are interested in the
 progress of the world. Sir William
 Lawson, M.P., United Kingdom Alliance.

new and bright day. We humbly pray, O Lord, that
Thy servants may be made more worthy of the sacred
trust Thou hast placed in them. Grant
that they may always remain faithful to Thee and
unfailing in their love for Thee. Thou hast called them to
serve Thee, O Lord, in all the purities and
holy loves of the world, and I beseech Thee, O Lord, and all
power Thy kingdom come. Thy will be done. Amen.

Not only that, but I have the right to
the Constitution and the laws of the
land. I am a citizen of the United States;
I am a Christian. It is most important that
the interests of the whole world be
discussed. We have a duty to do
this, and what shall the result be on the

[illegible]

1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

HINDU LOYALTY.

The first of these is the fact that the
 British government had been in the habit of
 sending out a large number of ships to
 the West Indies, and that these ships
 had been in the habit of carrying a
 large number of slaves on board. This
 was done in order to supply the
 plantations in the West Indies with
 labour. The second fact is that the
 British government had been in the habit
 of sending out a large number of ships
 to the West Indies, and that these ships
 had been in the habit of carrying a
 large number of slaves on board. This
 was done in order to supply the
 plantations in the West Indies with
 labour. The third fact is that the
 British government had been in the habit
 of sending out a large number of ships
 to the West Indies, and that these ships
 had been in the habit of carrying a
 large number of slaves on board. This
 was done in order to supply the
 plantations in the West Indies with
 labour. The fourth fact is that the
 British government had been in the habit
 of sending out a large number of ships
 to the West Indies, and that these ships
 had been in the habit of carrying a
 large number of slaves on board. This
 was done in order to supply the
 plantations in the West Indies with
 labour. The fifth fact is that the
 British government had been in the habit
 of sending out a large number of ships
 to the West Indies, and that these ships
 had been in the habit of carrying a
 large number of slaves on board. This
 was done in order to supply the
 plantations in the West Indies with
 labour. The sixth fact is that the
 British government had been in the habit
 of sending out a large number of ships
 to the West Indies, and that these ships
 had been in the habit of carrying a
 large number of slaves on board. This
 was done in order to supply the
 plantations in the West Indies with
 labour. The seventh fact is that the
 British government had been in the habit
 of sending out a large number of ships
 to the West Indies, and that these ships
 had been in the habit of carrying a
 large number of slaves on board. This
 was done in order to supply the
 plantations in the West Indies with
 labour. The eighth fact is that the
 British government had been in the habit
 of sending out a large number of ships
 to the West Indies, and that these ships
 had been in the habit of carrying a
 large number of slaves on board. This
 was done in order to supply the
 plantations in the West Indies with
 labour. The ninth fact is that the
 British government had been in the habit
 of sending out a large number of ships
 to the West Indies, and that these ships
 had been in the habit of carrying a
 large number of slaves on board. This
 was done in order to supply the
 plantations in the West Indies with
 labour. The tenth fact is that the
 British government had been in the habit
 of sending out a large number of ships
 to the West Indies, and that these ships
 had been in the habit of carrying a
 large number of slaves on board. This
 was done in order to supply the
 plantations in the West Indies with
 labour.

The first of these is the
 fact that the population of
 the city has increased
 rapidly since the year
 1850. This is due to
 the fact that the city
 has become a great
 manufacturing center
 and has attracted
 many people from
 other parts of the
 state and from
 foreign countries.
 The second fact is
 that the city has
 become a great
 commercial center
 and has attracted
 many people from
 other parts of the
 state and from
 foreign countries.
 The third fact is
 that the city has
 become a great
 educational center
 and has attracted
 many people from
 other parts of the
 state and from
 foreign countries.
 The fourth fact is
 that the city has
 become a great
 religious center
 and has attracted
 many people from
 other parts of the
 state and from
 foreign countries.
 The fifth fact is
 that the city has
 become a great
 political center
 and has attracted
 many people from
 other parts of the
 state and from
 foreign countries.

—

MISCELLANEOUS—

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